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For the Churchman.

LIFE.

SUMMER is on the wing,
 Swiftly it's flitting away,
Soon the merry birds will cease to sing,
 And the bright green leaves decay.
That dancing stream so blue,
 Lie bound in an icy chain,
The golden flowers will lose their hue,
 And winter appear again.

Such is the life of man,
 Swiftly it passeth away—
A weary moment—a little span—
 Hours of a single day.
Infancy's time of spring,
 Youth's gay summer of flowers;
Then the autumn of manhood is on the wing,
 And the winter of death is ours. M.

EACH day we have mementos of the grave,
Yet studiously the thoughts of dying wave;
Man, whom GOD made of heaven-aspiring thought,
Shaming his nature, is with trifles caught.
Learn wisely to improve the present day,
Consideration hates profane delay:
Think how all-seeing GOD considers you,
And keep him in your intellectual view.
By GOD alone is true conversion wrought,
He calls man first to self-reflecting thought;
Preventing mercy calls you *by my voice*,
Heaven to consider, and make heaven your choice.
Bishop Ken.

GOD with restraints inferior natures made,
But no restraints on souls immortal laid;
And did not sin our native reason blind,
Bliss is congenial to immortal mind.
GOD, who ne'er form'd capacity in vain,
For boundless good must boundless reach ordain:

GOD only our capacities can fill—
GOD is the native centre of our will.
Ye worldly joys which court my choice, adieu—
My soul was made for GOD—too great for you. *Ib.*

BIOGRAPHICAL.

MEMOIR OF WILLIAM HALES, D. D.

Concluded from page 310.

IN reviewing the character of this eminent man, the thought forces itself on our minds, that the next generation will scarcely be able to point to such men in our age as flourished in the time of our fathers. When we compare the remarks and the writings of a former generation with those of the present, we cannot but feel that there is now less manly vigor of intellect, less brilliant and profound attainment, and less conversational and social excellence. Society in general was then in a more healthy state than at present; for with the activity of inquiry and the bustle of enterprise, were united that common sense and fixedness of principle which can alone render their operation beneficial. Dr. Hales was a remarkable man even in his own days; but what a list of mighty names in literature and politics did that generation furnish! Some aged men still remain to our own times; and in them we remark, with surprise, a style of conversation, and an extent of erudition, which we in vain seek elsewhere. One cause of this decline may perhaps be ambition. Men seek to know every thing, and therefore know nothing well. Perpetual acquisition does not exercise the intellect but the memory. The highest powers cannot be developed except by going through a long, laborious, and silent process; which, while it increases the energy and experience of the mind, furnishes but little of that *variegated* conversation which is now so much prized. We are also disposed to reckon as another cause, the *exclusive* devotion to physical science which characterizes the present day, by which the mind is not allowed to take the expansive range for which the Creator designed it, and the door is shut upon all that magnificent philosophy, which is equally beneficial to the head and the heart.

In 1807, Dr. Hales wrote in the "Antijacobin Review" a series of ten letters to Dr. Troy, a Romish bishop, in consequence of his pastoral letter on the breaking out of the rebellion of 1803. A new edition of these letters was called for, and appeared in 1813. In 1808, he published "Dissertations on the Prophecies expressing the Divine and Human Character of our Lord JESUS CHRIST."

We now approach the publication of his "Analysis of Chronology."* His thoughts had been occupied with this great work for full twenty years, when he came over to London, about 1808, to make arrangements for the publication. Though he had for years been in correspondence with learned friends at home and abroad, yet he had been so little in England, that when he came on the present occasion, he was at first almost without acquaintances; but his learning and talents soon gained him many, and he has been heard to say, in his latter years, that he thought the number of his friends was greater in England than in Ireland.*

Doctor Hales probably found the publishers unwilling to undertake so large a work on theology as he proposed to them, and he was obliged to make arrangements for publishing it at his own expense. His private means, however, could not prudently be devoted to so great an undertaking, and he resolved to publish it by the aid of subscribers, many of whom acted with great liberality, subscribing 30*l.* and 50*l.* each, to the amount of near 800*l.* Doctor Bell contributed 100*l.* toward the publication. It was to be comprised in three volumes, quarto, which, it must be confessed, was rather a ponderous work for an age like the present, when small and popularly-written volumes are so much in vogue; and people seem to have an aversion to large books. It was at first intended to publish this work in two volumes, but at the advice of friends it was divided into three, and finally became four, by the division of the second volume into two books, each as bulky as the remaining volumes. The first volume was published in 1809; the second, including two parts, in 1811; and the third in 1813, though printed the year before. It is certainly a work of vast learning, and exhibits a prodigious variety of reading.

Doctor Hales had now completed his great work—the labor of thirty years. He was about sixty-six years of age when he finished this gigantic undertaking, but his constitution was still strong and healthy, and permitted him to enjoy the pleasures of a well-earned reputation, the congratulations of his friends, and the consciousness of success. It is true that his circumstances were not affluent, but he had always been indifferent about money. Generosity of feeling had indeed been his characteristic from an early period. While he resided as a tutor in college, he always took more care of his pupils' interest than of his own, so that the funds of his labors were lost, and he left college with much smaller means than were obtained by other tutors, who had not possessed half his advantages, and whose merits and services were beyond measure inferior to his own. It is not an uncommon fault with ardent and noble dispositions, as his was, to be so absolutely devoted to the great objects which are before them, as to be indifferent to the concerns of this life; and the difficulty in general is to know where the line is to be drawn. Probably the best corrective to all excesses would be, to regard the means we possess as talents intrusted to us by our heavenly Father, to be disposed of to his honor and service. They would then acquire an interest in our eyes which would prevent them from being considered as objects of base and contemptible avarice, and merely designed to enrich ourselves; while we should feel it our duty not to be indifferent about them, nor allow them to pass from our hands without benefiting religion, or promoting happiness.

Even at this advanced period of life, the activity of his spirit continued unabated, and his pen was still devoted to the service of religion. His literary occupations during the years 1815 and 1816 will be best described in the words of a letter, written by himself to his sister in the latter year. "Among these privations, and to compensate for them, GOD has bestowed on me many blessings, for which I am most grateful—health of body, peace of mind, and the highest domestic comfort in my family—who, thank GOD, are all dutiful and promising; and, to crown all, he has given me access to his holy Scriptures, and enabled me, I trust, to be a light to the world, in various literary publications, which I am still carrying on,—in the *Protestant Advocate*, against the Papists in *Crito's* Letters to Mr. Grandolphy; and in the *Antijacobin Review*, against the Unitarians in *Inspector's* Letters to Dr. Carpenter." Dr. Hales was induced to write these letters in the Antijacobin Review in consequence of the vigorous efforts which were made at that time by Carpenter, Belsham, and the rest of the Socinian school, to sustain and propagate their tenets. He afterward remodelled and published them in 1818, under the title of "Faith in the Holy Trinity," &c., in two volumes, octavo,—a most elaborate work; full of criticism and sound learning.

Shortly after the publication of his work on Chronology, he was appointed Chancellor of the Diocese of Emly by his friend Archbishop Brodrick, a preferment of small value, but gratifying to him as a mark of the esteem in which he was held by that truly admirable prelate. To him, indeed, the appearance of that great work may, in a great degree, be attributed. After Dr. Hales had formed his plan, and made some progress, he laid it by, on considering the great labor and sacrifice of time it would demand; but the Archbishop, then Bishop of Kilmore, on seeing the manuscript, pressed him so much to continue it, that he resumed his labors.

It was the will of Providence to try this good man by various severe illnesses. In July, 1817, he had a fever, by which his life was endangered; and a dose of calomel, which, by an unfortunate mistake, was given him instead of the medicine directed, had nearly produced a fatal termination. The alarm of his physician was extreme, and he said his life hung upon a die,

"Which on a moment's point
Spun doubtful, ere it turn'd up life."

It was, however, the divine will to prolong his days, and the care of his friends was rewarded. He recovered his strength but slowly, for seventy years had now passed over him, and he had been engaged in unremitting literary toils from an early age. Yet even at this period his strength and vigor were surprising for his years; he would walk and ride a very considerable distance; and the vivacity of his manner, and the energy of his mind, remained unabated. In the winter of 1817–18, however, there was a degree of languor occasionally observable in him, which was not usual, and he read and wrote less than he had been accustomed to do; but the difference was not sufficient to cause alarm.

In May, 1818, he came to London and made arrangements for the publication of a work on the "Origin and Purity of the Primitive Church in the British Isles, and its Independence upon the Church of Rome," which came out the following year, and was his last.*

He now spent a short time in London and Bath, and enjoyed the society of many friends who were very dear to him, although the death of two whom he particularly regarded (Mrs. Payne, of Bath, and Sir Richard Musgrave, Bart., author of the history of the Irish Rebellion) and whom he saw immediately before their dissolution, greatly affected him. He possessed uncommon sensibility, and these melancholy events neutralized in a great degree the benefit of his excursion.

We are now approaching the close of this good man's life on earth,—a close enveloped in clouds and darkness, but in which the piety of his youth and age never forsook him. He had been for nearly sixty years engaged in mental labor; his toils were not unaccompanied by anxiety and care, and they began to press on his mind. At length his spirit sank, and a deep shade of melancholy shed its baleful influence over his existence. At the same time a fresh calamity overwhelmed his family. His second son, a young man of the most amiable and valuable qualities, was suddenly carried off by a violent sore throat, whilst he was engaged in attending on his venerable father. He was not at that time in a state to feel the full bitterness of this shock, but his spirit of Christian resignation would have led him to endure it without murmuring, even though his heart had broken.

Under all his sufferings, however, his religion still remained, and he was always able to converse with clearness and recollection on Scriptural subjects. One anecdote deserves to be recorded, to show the permanence of his attachment to all that was connected with religion. One night there was a severe storm, which had unroofed part of his offices; and in the morning his servant entered his room and told him of it, but he took no notice until the servant added—"But, Sir, it has injured the church, and unroofed part of it." He was alive to this, and sat up in his bed with quickness, saying, "That is sad. I am very sorry for it." Such was Dr. Hales, always indifferent to his own immediate interests, and ever full of desires for the welfare of whatever related to Christianity. It was the will of GOD to prolong his life to an advanced period. On the 30th of January, 1831, in the eighty-fourth year of his age, the venerable man, full of years and of divine grace, went peacefully to his rest.

His temper was naturally warm, but it was so subdued by reflection and religion, that few who did not know him very intimately would have believed it. He possessed uncommon sensibility, but his habitual feeling of the duty of submitting our dearest wishes to Him who alone knows what is best for his servants, enabled him to resist whatever might have been injurious in its influence, and the firmness and strength of his character were remarkable. He was fearless in advocating truth and exposing error; indifferent to the results as affecting his own interests, and regardless of the approbation or the displeasure of the enemies of religion. His disposition was generous and liberal almost to a fault; and no person could more fully accord with the sentiment that "it is more blessed to give than to receive." There was a noble candor in his conversation. Notwithstanding his talents and attainments, and the just estimate he had of them, he was ever ready practically to admit the fallibility of his own mind. He has been heard to say to members of his family, "You were right, and I was wrong;" and that in the presence of others; and has even asked forgiveness in his assembled family when some expression which he thought calculated to give pain to others, had inadvertently passed his lips. The same spirit extended even to his writings. A friend once observed to him, that if he admitted the corrections of a learned correspondent which he considered just, it might invalidate the credit of the whole work which they concerned. He replied instantly, "That he would not weigh *that* possibility for a moment against the cause of truth."

The Christian excellence of Dr. Hales's character, may be attributed in a great degree to his constant habits of private devotion. Often when he thought no mortal eye was upon him, has he been seen in his garden with uplifted eyes and hands, while his lips moved in supplication or thanksgiving to his heavenly Father. And when he was interrupted in his devotional meditations, he would turn at once to ordinary business, or to some little scheme of pleasure for his children, with benevolent and affectionate facility. He loved to trace the infinite wisdom and love of our great Creator in the varied forms of nature; even the minutest works of GOD filled his mind with admiration and gratitude to the invisible Author of all things, and he has been seen to stand for many minutes admiring the beauty of a butterfly, with profound attention. But the holy Scriptures were his great delight, as well as his constant study. It might be truly said, that "his delight was in the law of the LORD, and in His law did he meditate day and night," and therefore he was "like a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf shall not wither away." He was particularly fond of praising GOD in psalmody, and would join with all his heart and voice in singing psalms, both in his church and at home. The character and writings of St. Paul he greatly admired, and he considered the Epistle to the Hebrews the most excellent of that great apostle's writings.

We have already observed the high value he set on *time*, and the earnestness with which he would inculcate the necessity of rightly and actively employing it; but he would frequently bring other arguments to excite his people to Christian activity, amongst which he would impress on them, that no mortal remains stationary in the heavenly course. "If we are not advancing in religion," he would say, "we are assuredly falling back."

The conscientious feeling of Dr. Hales was remarkable. At one time he was appointed to examine candidates for holy orders, among whom was a young man whose moral conduct in college had not pleased him. The uncle of this young man, a nobleman and an acquaintance of Dr. H., called on him, and requested him to give his nephew a favorable character, which he decidedly refused to do, and thereby lost the friendship of the great man.

He was not fond of poetry, except some of the very highest order, but fully appreciated the beauties of this. Milton was beyond comparison his favorite; Shakspeare ranked next in his estimation; but no other poetry, he said, approached the sublimity of Isaiah. He seldom read novels, but he expressed great admiration of "Waverly." He much admired Mrs. H. More's works, and said they possessed remarkable depth of thought, though he was sometimes displeased at the introduction of learned words where simpler would have answered the purpose; he preferred her "Strictures on Female Education," to all her other works. He was partial to proverbs, which he said were "the collective wisdom of ages."

We have thus endeavored to portray the life and character of this eminent man; and, ere we conclude, would draw the reader's attention to those reflections which they are calculated to excite. We have seen the inestimable blessing of religious education and of good example. We feel that it is the duty of Christian parents to prepossess the minds of their children in favor of religion, before the allurements of the world and the vanity of human reason come to harden the heart; so that when reason arrives at maturity, it may find a habitual faith in the soul which cannot be shaken or overcome. Religion should never be placed before the youthful mind like a matter of mere discussion, as if man were free to embrace or refuse it as his own judgment dictated; nor should evidences be put forward as the means of directly exciting or increasing faith. The truths of the Gospel should be assumed and taught as incontestible, and their proofs should be given rather as means of fortifying us against the adversary, than as forming the cause of our belief.

We have observed in the character of Dr. Hales a remarkable proof that the most profound learning may be combined with the purest Christian piety; that an intellect of the highest order, even amidst the pursuit of all that is elegant in literature and abstruse in science, may remain in the humblest subjection to the mysteries of religion; and that the greatest triumphs of wisdom and intelligence are consistent with the humility of a lowly Christian. But we must remember that habitual devotion and a zealous discharge of known duties, are the true preservatives against pride of intellect; and without these the brightest talents and learning are in danger of becoming the curse of their possessors and of mankind. Happy are those who, like the subject of this memoir, are found to cast the whole amount of their talents, their learning, and their zeal, into the noblest of causes, the cause of Christianity; who learn to despise and forget their own interests and their own objects, in the devoted service of GOD, and of their brethren. Such conduct, such faith, can only proceed from an abundant measure of divine grace, which may, however, be attained by all; and we should remember that if GOD has not intrusted the same number of talents to every one, yet he will enable us to be good and faithful in that which he has given; and if acuteness of intellect, and power of application, and wealth and dignity are not ours, yet by prayer and supplication, and the use of all the means of grace, we may attain to the highest and grandest elevation of Christian piety, when faith shall be the habit of the soul, and universal charity shall diffuse over our hearts the anticipation of eternal happiness. In such a course we are cheered and encouraged by the example of the saints that are, and have been with us in the world; and while we offer thanksgiving for those that are departed, we remember with renewed gratitude that others remain to fill their places, to exhibit the lineaments of ancient piety, and continue the succession of godly men even until the end of the world. Yes, it is true, (and our hearts burn within us as we say it,) that there are living examples of that steady faith, that high devotion, that matchless fortitude, against which the waves of adversity and persecution may break in vain. In the hour of trial we shall see resources developed that are now forgotten. Again shall martyrs and confessors be found to uphold the glory of Christianity. Again shall the fire of affliction cleanse the dross away, and purify the gold for its destined place in heaven. He that is for us is mightier than all that are against us, and therefore no terror shall dismay our souls, nor danger prevent us from discharging those duties which we owe to our heavenly Master.—*British Magazine.*

* He was, indeed, particularly partial to this country, and to the English character; and had he been at liberty to please himself, would have preferred living in London to any where else. Often has he spoken with enthusiasm of the concentration of virtue and talent in that great city, although, alas! so much vice is also to be found there. He was well acquainted with many persons of eminence and virtue in this country. Baron Maseres was his particular friend, as was the truly excellent Judge Bayley. The venerable Bishop Burgess, then of St. David's, was one of his correspondents; and another was the great and apostolical character, Dr. Middleton, afterward Bishop of Calcutta, who commenced a correspondence with him from reading his works, and without any previous acquaintance. Amongst his friends in England were Mr. Perceval, the late Lord Ellenborough, Lord Kenyon, Archdeacons Churton and Daubeny, Bishop Porteus, Dr. Kennicott, and other eminent men. The lists of subscribers to his works, in some degree show the esteem in which he was held: we find in them the names of the Prince Regent, the Duke and Dutchess of Cumberland, six of the Princesses, three Lord Lieutenants of Ireland, five Archbishops, twenty-one Bishops, twenty-two other peers, and a great number of baronets and dignitaries of the Church. He was well acquainted with Mr. Perceval when prime minister, for whom he entertained a great esteem. This was particularly heightened by an accidental circumstance, when on a visit at his house. He happened to open the family Bible, and was struck with the excellence and ability of some notes written in it, which, upon inquiry, he found were Mr. Perceval's; and he often spoke with admiration of the superiority of that mind, which, amidst so many pressing avocations, remembered the one thing needful, and amidst things temporal, forgot not those things which are eternal. He was never so much agitated or affected by any public event, as by the assassination of this great man. Indeed, Mr. Perceval expressed so high a value and respect for him, that there can be no doubt he would have used his interest in elevating him to the highest offices in the Church, had not this melancholy event occurred.

* In this book Dr. Hales gives his opinion on the disputed question relative to the introduction of Christianity into Britain, which has been ascribed to St. Paul himself by several of the fathers, and by some modern divines, amongst whom Bishop Burgess holds a conspicuous place. But this is opposed by Dr. Hales, as standing on no sufficient foundation; and he refers the introduction of Christianity to Bran, the father of Caractacus, during the lifetime of the apostles. His arguments on this subject are ingenious, and may be certainly admitted to have a considerable degree of probability; but the extreme scantiness of evidence on matters connected with the earliest church history of Britain, must, we fear, continue to prevent our ever attaining any degree of certainty on this point. It is not, in fact, a matter of any great consequence. We are not bound to maintain that the Church in England was founded by an apostle, in order to prove that the Roman See has no right to assume jurisdiction over us. Assuming, even for a moment, that Christianity had been introduced into this country by the Roman Church, (which, however, was certainly not the case,) that Church would still have no right of jurisdiction here, because our predecessors continued for several centuries independent of any such jurisdiction, and, like their brethren in Gaul and Spain, were not subject to the western patriarch, nor were they ever lawfully subjected to Rome, either by a general council or by their own formal consent. Neither are we obliged to assert, that any apostle preached the Gospel in this country, to prove our churches apostolical, because, when they were ingrafted into the body of the Catholic Church, they acquired the same names and privileges which she had. They were thenceforward as apostolical in faith, in discipline, and in ministry, as the churches actually founded by apostles. The humblest bishop of Britain, was invested with the same power and majesty, as successor of the apostles, as he who ruled the Church in imperial Rome.

The succession of apostolic doctrine and jurisdiction remained with us as much as with the most ancient and famous churches. Communion with us was as essential to the Roman Church, as communion with them was to ourselves, as long as *they* remained orthodox. If they have swerved from the path of apostolical doctrine in following the council of Trent, *we* remain to form the centre of unity, and continue the succession of the Catholic Church, even to the end of the world. Such is the position, and such are the claims of the Christian Church: they belong to all portions of it alike, and whether our country was or was not enlightened by the preaching of the apostles, our Church and our religion are apostolical.

Dr. Hales proves by several quotations from the writings o primitive British and Irish authors, that their doctrines were very different from those of the Romish school, and that they agreed entirely with the orthodox: in this he follows up with great success the course pursued by Archbishop Usher in his "Religion of the Ancient Irish." His account of the life and conduct of St. Patrick is particularly deserving notice.

DIOCESAN AFFAIRS.

ADDRESS

Delivered by the Rt. Rev. B. T. Onderdonk, in Convention of the Diocese of New-York, Oct. 4, 1832.

MY BRETHREN OF THE CLERGY AND LAITY,—

I proceed, according to canonical provision, to lay before you an account of my Episcopal services since the last Convention.

On the day of the adjournment of that Convention, Saturday, Oct. 8, 1831, I laid, in Twentieth-street, in this city, the corner-stone of a chapel for the parish of St. Peter's Church, which had just been received into union with this body.

Wednesday, Oct. 19, in Grace Church, White-plains, Westchester county, in the morning, I admitted the Rev. Robert W. Harris, Deacon, the minister of that church, and an alumnus of the General Theological Seminary, to the holy order of Priests, and confirmed, in the afternoon, 9 persons.

On the 21st Sunday after Trinity, Oct. 23d, in Christ Church, in this city, John F. Ernst was admitted to Deacons' orders.

On the 23d Sunday after Trinity, November 6th, in the Church of the Ascension, in this city, 45 persons were confirmed.

Saturday, Nov. 19, I enjoyed the rich satisfaction of consecrating the Mission Church of the Holy Evangelists, the first-fruits of the New-York Protestant Episcopal City Mission Society, of which the organization was reported to the last Convention.

And here I should do injustice to my feelings, were I not to indulge a moment's digression for the purpose of congratulating my brethren of the Church on the signal success with which that enterprise has been graciously crowned.

The City Mission Society had hardly begun to avail itself of the sanction given to its establishment and operations by the last Convention, when it appeared that a large and substantial brick edifice, in a highly favorable situation for a free church, and which for several years had been a place of worship for some other communions, was for sale. The minds of many who had taken a deep interest in the establishment of a city mission, immediately turned toward the purchase of it. But the enterprise, the price being $15,000, seemed appalling for an institution just in its commencement, and almost without funds. But little time was allowed us for deliberation by the owners. That was faithfully occupied in counselling on the subject with highly respectable, prudent, and judicious lay members of the Church, who were supposed peculiarly competent to give the best advice on such a measure. There were doubts and hesitations in quarters deserving of the highest respect and confidence. But there was warm approbation and encouragement in other quarters equally so. There was above all an humble hope that GOD's providence and grace directed to the measure. The decision was made, and the responsibility of the purchase assumed. The necessary alterations to fit the building for our services were immediately effected, and the consecration above mentioned took place. For a few weeks, three services on every Lord's day, and one on a week day, were supplied by the city clergy; when the Rev. Benjamin C. Cutler, having canonically transferred his residence to this Diocese from that of Massachusetts, became the first missionary of our City Mission Society, and the stated officiating minister of the Church of the Holy Evangelists.

Never—it is my deliberate conviction—has there been an enterprise of our Church in this city, that has elicited more general and heartfelt approbation from the friends of religion in our own and other Communions, than this, which so speedily secured a large and commodious church for gratuitous occupancy. Of this, the requisite substantial evidence was given in liberal contributions by individuals, and by the corporation of Trinity Church. The result soon manifested itself in the Society's sufficiency for all the responsibilities occasioned by the purchase.

It is no more than justice, as well to the Society, as to my own grateful feelings on the subject, to state, that in accordance with that principle of its constitution which recognises the general supervision of, and responsibility to, the ecclesiastical authority of the diocese, the most marked and respectful consideration has been paid to my feelings and wishes in every department of its operations; and every important step in the enterprise has had my full and entire approbation; while the delightful spirit of harmony which has pervaded the proceedings of the Society, and the evidence of pious and devoted zeal for the glory of GOD, and the good of souls, which they have elicited, are of the most gratifying and encouraging nature. And these are the more gratifying and encouraging, from the circumstance of the orderly and consistent *church* character which has distinguished the whole, as well the services of the faithful and estimable Missionary, as all the co-operating departments of Sunday and Infant School instruction.

There is one department of this Society's operations, in connexion with the valuable and commodious church that it has provided, of deep interest to our fellow members generally throughout the Diocese and elsewhere. There are perpetually resorting to this city, for purposes of business, from all parts of the country, young persons of both sexes, belonging to respectable and pious, but not wealthy families of our Communion. These have heretofore been in great danger of being lost to their Church, and even to religion generally, by the want of proper provision for their attendance at our places of worship. That want is now happily supplied. The Mission Church is open to all without money and without price; and many a bitter pang, it may be surely hoped, will be thus spared the anxious and pious parental breast, and the labors of many a faithful country pastor in directing the youthful steps in the paths of truth, piety, and virtue, be saved from utter loss by the co-operating influence of this heavenly charity. Most affectionately and earnestly, therefore, would I, in this way, solicit every parent of our Communion, sending a son or daughter to the city, without the means, through friends, or ability to pay, of comfortable accommodations in other of our churches, to direct his or her attention to the Mission Church, and to the pastoral care of the City Missionary. My reverend brethren having parochial charges out of the city will also consider their influence herein as affectionately solicited.

In the winter and spring, I performed various episcopal offices in this city, as follows:—

Second Sunday in Advent, Dec. 4th, in Trinity Church, confirmed 22.

Third Sunday in Advent, Dec. 11th, in St. Paul's Chapel, confirmed 40.

Monday, December 12th, in St. Mark's Church, admitted Kendrick Metcalf to the order of Deacons.

Fourth Sunday in Advent, Dec. 18th, in St. John's Chapel, confirmed 50.

The festival of the Circumcision of our Lord, Sunday, January 1st, 1832, in St. Mark's Church, confirmed 15.

First Sunday after Epiphany, January 8th, in Christ Church, confirmed 60.

Friday, Jan. 13th, in St. Stephen's Church, ordained Wm. M. Carmichael a Deacon.

Second Sunday after Epiphany, January 15th, in St. George's Church, ordained George Fiske a Deacon.

Third Sunday after Epiphany, January 22d, in Grace Church, confirmed 62.

Fourth Sunday after Epiphany, Jan. 29th, in St. George's Church, confirmed 73.

Saturday, February 4th, consecrated the Chapel of St. Peter's Church, of which the laying of the corner-stone is above mentioned.

Consecrated Chapels.

From the denomination of this building, the *Chapel* of St. Peter's Church, it will be at once concluded that it is not designed for the *parish church*. This is the fact, and, in one view of it, manifests a most creditable example of prudence on the part of the Vestry of that new and interesting parish. There can be little doubt, that that rapidly growing section of the city, will, ere long, be in a situation to require a lare church of our Communion, and probably justify no small expenditure in its taste and decorations. Such, however, is not now the case, and yet a place of worship was much wanted. They had recourse therefore, to the expedient, which cannot be too highly commended, nor too generally imitated, of meeting the emergency *according to their means*, and not bringing upon their establishment the paralyzing effect, of a heavy debt incurred by independent expenditure, in the size and character of their building. They have blessed the neighborhood, and enlarged our Communion with a chapel, which, for comfort, neatness, and commodiousness, I have rarely seen equalled; large enough for present purposes, and with strict adherence to all the economy which is consistent with proper decen-

cy and fitness in such an undertaking. The result is, that the comfort of the spiritual exercises of their holy house is not marred by the pressure of financial difficulties, and they are looking forward with faith and hope to such a blessing on their pious enterprise, as will enable them, when the growth of their parish shall require it, to erect a church, not unmeet to rank with the many similar edifices which adorn our city.

I cannot too earnestly recommend the principle of due economy, on which they have acted, to the imitation of the parishes generally of the Diocese. Large and elegant churches are indeed objects gratifying alike to good taste, to due regard for the character and interests of the places which possess them, and to our religious sensibilities. But upon no correct or truly politic *principle* can we gain that object, at an expense burdensome, and therefore, proportionably injurious; and sometimes, indeed, destructive to a parish. In England, churches and chapels are, if I am rightly informed, never consecrated unless they are sufficiently endowed to justify the reasonable assurance of their continuing permanently contributive to the holy purposes for which consecration solemnly sets them apart. And my mind has long most seriously entertained the question, whether the expenditure for a church or chapel ought not so far to be actually provided for, as to secure the building from being ever sold to meet such expenditure, before it is made the subject of the solemn act of consecration. There surely is no superstition in a strong feeling of repugnance to the idea of a consecrated edifice being subjected to sale for debt, whether the result is its desecration to secular purposes, or its being devoted to principles, and to a worship, alien from those which we regard as the most intimately connected with that glory of God, and those spiritual and eternal interests of men, to which it has been solemnly set apart; and thus being rendered an instrument for the promotion of error, and not of truth.

Previously to the consecration of the Chapel of St. Peter's Church, the question had been put to me, whether, aware of the fact of its not being *the church* ultimately designed for the parish, I would think it proper to perform the solemn rite of consecration. The question, on due deliberation, was answered in the affirmative; the assurance having been given, that the building was intended still to be retained, and used for sacred purposes, after the erection of a parish church.

Services on week days, and catechetical instruction, in its various departments, present occasions for which custom has, in many parishes, provided accommodations extraneous from the church edifice, or if within its walls, separated from that part which has been consecrated for ordinary public worship. It was thought that the principle of association applied to such valuable practical purposes in due attention to proper form, arrangement, and outward adorning, in our usual places of assemblage for public worship, and their solemn consecration to their holy purposes, might profitably be also consulted on those occasions, when circumstances may render desirable the use of smaller and more commodious apartments. Thus, too, there would be no room for applying the weak, delusive, and injurious idea, that the stated services of the Church are then only binding when the public worship is held in a regular church edifice; and that when elsewhere celebrated, the minister is left to his almost unlimited discretion. I was, therefore, gratified at the precedent of having a parish church provided with a small consecrated chapel for week-day services, catechetical instruction, and other occasions, when either convenience or economy might dictate its use, instead of that of the larger edifice.

St. Peter's Chapel was the third place of worship of our Communion consecrated in this city, in less than nine months.

On the sixth Sunday after Epiphany, February 12th, in Zion Church, I confirmed 75.

Septuagesima Sunday, February 19th, confirmed 58 in St. Luke's Church.

Quinquagesima Sunday, March 4th, confirmed 59 in St. Clement's Church.

First Sunday in Lent, March 11th, confirmed 70 in St. Philip's Church; the minister and congregation of which are of African descent.

Second Sunday in Lent, March 18th, confirmed 15 in the Mission Church of the Holy Evangelists.

Third Sunday in Lent, March 25th, in St. Thomas' Church, confirmed 61.

Fourth Sunday in Lent, April 1st, confirmed 40 in All-Saints' Church.

On Tuesday, April 10th, I visited Christ Church, Rye, Westchester county, where in the morning of that day, I admitted the minister of the parish, the Rev. William M. Carmichael, Deacon, to the holy order of Priests; and in the afternoon, confirmed 11 persons.

Flushing Institute.

On the Thursday before Easter, April 19th, in St. George's Church, Flushing, Long Island, I enjoyed the high gratification of confirming 10 young gentlemen, students in the Flushing Institute, where, under the peculiarly faithful and happy superintendence of its principal, the Rev. William A. Muhlenberg, aided by the Rev. Samuel Seabury, and other competent teachers, the union of religious with literary studies, and the first in conformity with the principles of our Church, is adopted with the happiest and most successful results. The opportunity then, and at other times afforded me of becoming acquainted with the establishment, impresses upon me both the justice and duty of commending it to the patronage of the friends of the essentially united interests of pure religion and true science.

On Monday, May 14th, in Zion Church, in this city, I admitted John Hughes to the holy order of Deacons.

Church Du St. Esprit.

On the following day, Tuesday 15th, I had the satisfaction of laying, with the appointed solemnities, the corner-stone of the new church erecting by the corporation of the French Church, Du St. Esprit, in this city. The ancient edifice in which the fathers, and the fathers' fathers, of the present members of that parish worshipped, and which was erected in 1704 by the persecuted Huguenots who fled from their native shore, had become from the immense changes and enlargement of the city, very inconveniently situated, and required, from decay, very extensive repairs. It was therefore resolved by the Vestry to dispose of the materials of that building, and of its site, and provide another edifice in a more eligible location. There, in Franklin-street, their new church, commenced in May, is now advancing toward its completion, and promises to be a valuable and highly ornamental addition to the sacred edifices of this city. The public services, however, of the estimable Rector of the parish are continued in temporary accommodations.

Agreeably to arrangements made by my predecessor, under the authority of the General Convention, the French translation of the Liturgy used in the above parish, has been carefully revised and improved by the Rector, and a new edition printed.

On the Sunday after Ascension, June 3d, at the request of the chaplain of the Military Academy at West Point, who is a Presbyter of this Diocese, I preached in the chapel of that establishment in the morning; and in the afternoon, in St. Phillip's Church, Phillipstown, Putnam county.

On Whitsunday, June 10th, in St. Paul's Chapel, in this city, I admitted Joseph F. Phillips to the holy order of Deacons.

On Wednesday, June 13th, in Trinity Church, Athens, Greene county, in the morning, I instituted the Rev. John Grigg, who had removed from Maryland, and become canonically connected with this Diocese, into the rectorship of the parish; and in the afternoon, confirmed 22 in the same church.

On Trinity Sunday, June 17th, in St. James' Church, in this city, in the morning, I admitted Thomas Meachem to the order of Deacons; and preached in St. Michael's Church, in the afternoon.

On Tuesday, June 19th, in St. Peter's Church, Westchester, Westchester county, I confirmed 24 persons.

On the first Sunday after Trinity, June 24th, I visited the three remotest parishes on this island; preaching in the morning, for the congregation of St. Ann's Church, in the Hamilton School House, their usual place of worship, the parish being not yet provided with a church. Immediately before service I confirmed, in her chamber, a sick member of this Church, and after service administered to her the Lord's Supper.

In the afternoon, I preached in St. Andrew's Church, and baptized a child.

In the evening, in St. Mary's Church, I administered Confirmation to 19 persons.

General Theological Seminary. Hasty Admission to the Ministry.

In the week between the 24th of June and the 1st of July, I attended, in my capacity as Trustee and Professor, the annual meeting of the Trustees of our General Theological Seminary, the examination of its students, and its annual Commencement. Nine young gentlemen received the honors of the Institution, of whom, the three who belonged to this Diocese are now faithfully laboring in important portions of our widely-spread missionary ground.

The General Seminary, I am happy to say, never stood higher than it does now in public confidence. The number of students is yearly increasing from all parts of the Union; and the character and qualifications of those who are sent from under its fostering care, are bearing daily strengthened and spreading conviction of its adaptation to fitting clergymen for every sphere of usefulness. The mistaken and injurious policy of graduating preparation for the ministry, by supposed adaptation to particular localities, is fast giving way to the only sound and true method of building up the Church—sending well-trained men every where; and the multiplied evils of hasty admission to the ministry, are working conviction, dearly bought indeed, but invaluable, that it is a destructive policy. I would again express the conviction often expressed, that our General Seminary is more likely than any other means, to promote the best interests of religion and the Church throughout our land. Twenty of its alumni now rank among the most respectable and useful clergymen of this Diocese, principally as missionaries, and ministers of country parishes.

In conformity with a request from the Standing Committee of the Seminary, I addressed a circular to the Clergy and Laity of the Diocese, the last spring, requesting contributions in aid of its insufficient funds. The appeal was favorably responded to by Trinity Parish, and Grace, Christ, St. Mark's, St. Luke's, and St. Thomas' Churches, in this city, and by St. John's Church, Yonker's, and St. Matthew's Church, Moravia. The contribution of the last named parish, deserves my especial favorable notice. It is one of the humblest and most retired churches in the Diocese, but not failing, on that account, to have invested with very peculiar interest, the visit which I paid them, as reported at the last Convention. This parish, small in size, and very limited in means, has, in its contribution to the Seminary of three dollars, entitled itself to our Saviour's commendation of a recorded instance of female piety—*She has done what she could.* Would that the same were equally deserved, where thirty, sixty, a hundred fold more abundant means have been vouchsafed!

Those who did listen to the appeal made in behalf of the Seminary, will accept the thanks of him who made it under a deep conviction of duty to the best interest of religion and the Church.

I would suggest the propriety of the Convention taking some measure on the subject of contributions by this Diocese to the General Seminary. It is true, a generous legacy has been left to the Seminary by the late Mr. George Lorillard, and thereby associated with the advancement of that Institution a name, already long honored by living devotion to its cause, and thus ranked it with those of Sherred and of Kohne; but this legacy, valuable as it is, even if immediately paid, an event which the terms of the will render uncertain, will by no means raise the Seminary above the necessity of still depending in part upon the benevolence of its friends.

General Sunday School Union.

During the week of the session of the Trustees of the Seminary, I also attended, in this city, the annual meeting of the Directors of the General Protestant Episcopal Sunday School Union, an institution which is constantly bestowing, in its proper sphere, the most invaluable blessings upon our Church and country.

On the second Sunday after Trinity, July 1st, in St. Luke's Church, in this city, I admitted to Deacons' orders, Seth Davis, Liberty A. Barrows, and George S. Porter, the three young men of this Diocese to whom I referred above, as being connected with the class which received the honors of the General Theological Seminary, at the late commencement. At the same time, also, I admitted to Priests' orders, the Rev. George Jones, Deacon, a Chaplain in the United States' Navy, who had been transferred, by letters dimissory, from Connecticut to this Diocese.

To be continued.

RELIGIOUS ENJOYMENTS.

The fruition of religious objects calms and purifies as much as it delights; it strengthens instead of enervating the mind, which it fills without agitating and by settling it on its proper basis, diffuses an unspeakable repose through all its powers.—*R. Hall.*

THEOLOGICAL EDUCATION.

REV. DR. HOPKINS' SERMON.

In the evening of the 26th, the annual sermon before the Church Scholarship Society was delivered in Christ Church, by the Rev. Dr. Hopkins, the Bishop elect of Vermont. Prayers were read by the Rev. Smith Pyne, Rector of Christ Church, Middletown. The text selected by Dr. Hopkins, was the words of our Saviour—"The harvest is plenteous, but the laborers are few: pray ye the Lord of the harvest, that he would send forth laborers into his harvest." He noticed in the first place, the general scarcity of clergymen. At least *twelve hundred* are at this moment needed in this country alone, in addition to the present number, in order to afford one minister to every thousand of our population. But if we look to other countries, especially to heathen lands, 500,000 clergymen would not be more than sufficient to extend the Gospel to every creature. He adverted to the wretched condition of those who are destitute of the Gospel, remarking that they were represented in the text to be like grain ripe for the harvest, but which will be lost unless there are reapers to gather it. He instituted a comparison between Christian communities and those where the Gospel is either not possessed or disregarded. He noticed the morals of ancient Greece and Rome, and the anarchy and bloodshed which succeeded the rejection of Christianity in France.

Among the *means* to be employed to supply the world with teachers of Christianity, he enumerated prayer, the devotion of property, children, and personal services. He considered the objection that is generally made against training up children with especial reference to the clerical profession, and showed, as we conceive, its futility. We have not now time nor room to state his discussion in detail, but as we trust the sermon will be published, any such attempt on our part would be unnecessary. The general outline of his argument was from the fact that in the dispensations preceding the Christian, men were educated like Samuel from their childhood for the office of ambassadors between God and man. Does the Gospel prohibit such an education?

The *qualifications* for the ministerial office were justly stated—which was followed by an urgent appeal to parents to devote their sons to the service of God, and to those men, who possessed disposition and talents, to give their personal efforts to restore an apostate world to the dominion of the Prince of peace.

Ed. Watchman.

Church Scholarship Society.—The annual meeting of this society was held in Christ Church on Thursday evening, Sept. 27. Rev. Dr. Judd, Principal of the Episcopal Academy at Cheshire, was called to the Chair. The annual report of the Board of Directors was read by the Rev. Professor Potter, of Washington College. It is to be published immediately, and will be read, as it was listened to, with deep interest. The reading of the report was followed by the movement of several resolutions, for which we regret we cannot find room this week, and by an animated discussion, protracted to a late hour, in which the Rev. Drs. Judd and Hopkins, Rev. Messrs. Wheaton, Potter, Smith, Barlow, and Fuller, Professor Rogers, Wm. H. Imlay, J. M. Goodwin, and S. H. Huntington, Esquires, took part.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I beg your indulgence while I reply briefly to some points in the communication of your correspondent "Septimus" in reply to mine of last week. "May I suggest to 'Layman,'" says "Septimus," "that the case of the foundation of the Church in countries where it is not yet established, is different from that of planting, or rather watering it in our new states and territories." In what respect is it different, permit me to ask of "Septimus," except that it is vastly more difficult to eradicate inveterate prejudices against the Episcopal Church in "states and territories" where it is not established, than it is to instruct a Heathen population in the principles and doctrines of Christianity; and as ranking among those principles and doctrines, the being and outward order of the Christian Church? Who were the original settlers of our new 'states and territories'? Very generally, the descendants of the 'Pilgrims,' whose horror of Episcopacy was equalled only by the spirit of intolerance which they afterward displayed when seated in places of authority. These emigrants from the "east" to the "west" carried with them all that deep-rooted prejudice and invincible dislike to Episcopacy, which characterized their progenitors. With perhaps few exceptions, this is generally true. Now, the question is, as to the difference between planting and nurturing the *Episcopal Church* among such a population, and a population entirely Heathen, without their prejudices. I must acknowledge, Mr. Editor, were I a minister of the Gospel, I should prefer the latter, as on the whole, being the least difficult.

"In the one case," Septimus goes on to say, "there is no access to bishops without very long voyages, &c., and in the other, bishops can be reached as readily as the General Convention," &c. Admit it—and it is still a fact that neither bishops nor General Convention can be reached without considerable expense, and by long and tedious journies—which expense and journies would be saved to those desiring ordination, if they could have access to a bishop within their own state. But let it be conceded that so far as *ordination alone* is concerned, it could be obtained elsewhere, with some difficulty and trouble. Is that all for which the presence and authority and influence of a bishop are needed? Is not the supervision and general oversight of a bishop of vital importance to the growth and extension of the Church every where? In one word, is it not an anomaly to speak of an *Episcopal* Church without its Episcopal head? Nay more, can there be a Church, perfect in its organization, without a bishop?

In relation to the "further dismemberment of the Eastern Diocese," I have but one word to say—that according to the fourth article of the Constitution of the Church, and the second canon requiring six presbyters, they have a perfect right to effect a dismemberment of the "Eastern Diocese," and to constitute separate dioceses, and to elect bishops for them, so soon as that contingency shall exist. Whether they will elect bishops of the *right stamp* or not, is another matter. Let those in authority look to that, when their bishops elect are presented for consecration. If they are unsound in doctrine, or justly liable to objections on the score of irregularity in their mode of conducting public worship; if they are known to be habitual violators of the canons and prescribed order of the Church, or their public reputation be, that they are more justly to be regarded as Presbyterians than as Episcopalians—let the Standing Committee, when applied to, or the General Convention, refuse to sign their testimonials—let the bishops, if need be, refuse their consecration, and let the honest reasons be given for doing so. Let not the true point be evaded for fear of offence, or wounding of feelings. That there are honest differences of opinion among Episcopalians on the subject of Episcopacy is well known. I impeach no man's motives for differing from me; but for myself, I want in all cases to see Episcopalians, not Presbyterians in disguise, advanced to the Episcopate. Any lower view of the Christian ministry, as existing in the three orders of Bishops, Priests, and Deacons, than that which rests it upon the authority of *divine appointment*, excluding entirely the idea of human appointment, human arrangement, expediency, policy, &c., does not come up to my standard of belief on the point. I would therefore feel myself constrained by an honest conviction of duty, to use all reasonable and proper efforts to exclude from the Episcopate all persons whose views on the subject of Episcopacy fall short of that which places it upon the *exclusive ground of divine appointment.* "Septimus" may take the foregoing as an answer to his question, "how 'Layman' would keep half-informed mongrel Churchmen out of the places of authority in the Church?"

On the subject of "policy," I would remark by way of explaining my views of it, as applied to the case in hand, as follows: On the ground of principle, and in pursuance of apostolic practice, I would give to every diocese the full right of having a bishop just so soon as provision could be made for his support. And when the candidate for the Episcopate was presented for consecration, I would be governed by what was his public and well established reputation. If that reputation would afford reasonable security for the safety and prosperity of the Church in his hands—let him be consecrated. If otherwise—refuse him, and give the reasons. This, I admit is a plain, honest, straight-forward course, which it would require considerable moral courage to pursue; yet it seems to me, the correct course, and precludes all ideas of any indirect modes of "policy" to accomplish the same object. Let me ask "Septimus" how long he has ever known a system of "policy" to be other than "cunning policy," "wicked policy," "deceitful policy," &c.? For my own part, I know of no mode of doing any thing except on the ground of well ascertained *principle*, that will enable men to get along with a quiet conscience, and without putting them to an immense inconvenience, to keep up their system of "policy," "expedients," &c. Such things are a great trouble to me, as well as against my principles. I therefore renounce them altogether. And now, "Septimus," permit me to ask *you* seriously and candidly, is not the proposed canon, requiring *nine presbyters* in any one state to entitle it to a bishop, only another name for a mode of "policy," by which such mongrel Churchmen as I have described, may be kept out of places of authority? This will not be denied, I presume. Now, in this matter as in all others, is not honesty the best "policy?" Would it not be better, safer, more dignified, more consistent with the principles of Christianity, and the maxims of fair dealing, to take our stand upon the ground of principle as explained above, than to pursue an indirect, tortuous course of "policy" to accomplish the same result? In my judgment it is neither ingenuous, dignified, nor morally courageous to evade the responsibility of a correct decision on any point when it may be fairly presented to us. No man, I am persuaded, will go further than myself in his views of charity and kindness and respect to those who differ from me. I suppose every man to be actuated by honest and sincere motives for actions and opinions, even when those actions and opinions are, in my judgment, a direct and positive violation of duty. I admit that he does not see the matter in the same light with myself, and therefore do not condemn him as a *wilful* transgressor. But it does not thence follow that I am to extend the same indulgence to what I conceive to be the *error* of his actions or opinions themselves. For the persons of all men—love, so far as it can be available for their good;—for their errors of opinion—charitable consideration; for the *errors* themselves, an open unqualified condemnation.

LAYMAN.

STANDING COMMITTEES.

Mr. Editor,—I have just risen, with deep sorrow in my heart, from the perusal of a pamphlet, purporting to be a 'Defence' of a Convention of one of our Dioceses. I do not wish to involve myself in a discussion of the unpleasant topics with which it teems, nor dare I trust myself to express the feelings with which I regard alike its subject and its aim. But in accordance with my views of duty, I *must* embrace the opportunity afforded by such a print as yours, of protesting against what I conceive to be an utterly erroneous and highly dangerous representation of one of the features in our ecclesiastical polity, given in this production.

I refer to the writer's reasonings and statements concerning the functions and powers of a *Standing Committee.*

It seems that in a given instance the bishop of one of our dioceses was minded to confer orders on two young men before the expiration of the full canonical term of their probation. To do so he had power, by the canon of 1826, if '*with the advice and consent* of the clerical members of the standing committee' he should 'deem it expedient.' The Standing Committee of his diocese at that time contained but *two* clerical members, a casualty having created a vacancy. For reasons which doubtless they deemed sufficient, those clerical members thought proper to withhold their 'advice and consent;' the Bishop being thereby prevented from the accomplishment of his purpose.

Here, to common observers, is presented a very simple case. A law requires the concurrence of two parties for the accomplishment of a designed end. Of those parties, one affirms, the other denies its expediency. They do not concur. The end fails of accomplishment. Both have exercised, fairly and unblameably, vested rights. Neither can justly impeach the other of arrogance, assumption, or intrusion.

The vacancy in the committee, in the case in question, can create no difficulty; inasmuch as the decision of *two out of three* would have been the decision of the committee had there been a third clerical member, and he dissentient from his brethren.—It seems to me that had there even been two voices out of the three *with* the Bishop, the letter of the canon of 1826 would have rendered questionable the legality of an ordination based on the 'advice and consent' of such a majority. But as two out of three withheld 'advice and consent,' the presence of a third member could have produced no material change in the circumstances of the case. It was a strictly canonical transaction, conformable, to a tittle, with the letter and spirit of the law in that case made and provided.

Great, therefore, was my surprise, at finding the clerical members of a Standing Committee who thus acted, charged with 'forgetting the purpose of their appointment,' 'fancying themselves a *board of control*,' and depriving their Bishop of 'the proper influence of his office!' Greater still was my astonishment at finding these charges backed, in a note, with the astounding declaration, that when a bishop has 'listened to the advice, and if necessary to the remonstrance,' of his standing committee, '*before he acts, all is gained which is desirable*'—that is, as I conceive, (nor do I see how the passage can be susceptible of any other construction) a bishop, having asked the *advice* of his standing committee, may heed it or not, as he thinks fit, and go on to 'act' his good pleasure, whether they consent or not! It is true, the note is worded in a cunning, lawyer-like fashion, but such is its obvious import, taken as a whole. I believe there is an old proverb, about taking advice after making up one's mind: its application to the use of the 'Council of Advice,' established by our code of ecclesiastical law, is, to me at least, quite novel. It is, I humbly conceive, by far the longest stride yet made in our truly republican Church, toward ECCLESIASTICAL TYRANNY.

This, I think, the writer's arguments go to prove. He asks, "Shall the opinions and influence of the bishop, whom the clergy have solemnly promised to obey, be forced to bend to the notions of one or two of his own presbyters, merely because, in the exercise of a little brief authority, they may choose to think themselves wiser than he?" Mr. Editor, I would ask in my turn, Is there any extent of *despotic sway* which that argument, if of force at all, would not justify? Why was 'authority' committed to those presbyters? To be at all times meekly subservient to the bishop's beck? or to be used, on fit occasion, agreeably to the provisions of the laws, at the guidance of their own discretion? Why, Mr. Editor, this same argument would utterly stop the mouths of all the clerical members of our conventions, and thus leave the autocrat bishop undisputed sway! for after all, *each* clergyman is but 'one of his bishop's *own* presbyters,' and they have *all* 'solemnly promised to obey him,' and is he, their right reverend father, to 'bend his opinions and influence,' because in the 'exercise of the little brief authority' derived from an hour's session in convention, 'they may choose to think themselves wiser than he?' But what is that 'promise to obey,' which is considered sufficient to prevent the exercise of power committed by the canons of the Church, and to bend the chosen trustees of her authority and oversight in quiet submission to the 'opinions and influence' of the bishop? It must be that in the office for the ordering of priests. Yet so far is that promise from devesting clerical members of a standing committee of their delegated powers, that its stipulations *embrace them equally with* the bishop. "Will you reverently obey your Bishop, *and other chief ministers, who according to the canons of the Church may have the charge and government over you*," is the language of the stipulation made. I am at a loss to find any 'chief ministers,' having by 'the canons of the Church,' 'charge and government,' beside the clerical members of the Standing Committee. To them the promise exacted must have reference; and instead of rendering them mere passive tools of their ecclesiastical superiors, it conjoins them with him as administrators of the laws of the Church.

Another argument of this writer is derived from speculations on the novelty and unprecedented nature of our standing committees. To such reasoning it is a sufficient answer to observe, that however valid when used in discussing the expediency of establishing or perpetuating such an institution, it is valueless as applied to the exercise of the functions already recognised. An American Episcopalian may think this feature of the constitution of his Church a departure from primitive order, and certainly has a right to express his opinion; but he trespasses, when he makes that opinion a ground of censure against such as merely carry into effect the provisions of existing laws, by which he and they are alike bound.

I am glad that the remarks on the nature and duties of a standing committee, in the fifth column of the 1st page of your last number, as well those of 'the reviewer' as your own, render it unnecessary that I should undertake to refute this writer's most erroneous view of the origin and use of that remarkable, and I will be bold to say, most valuable, peculiarity of our Church. Long may it continue what it was doubtless designed to be, a safeguard of the Church against the hasty and inconsiderate use of the ordaining power! Long may its functions be intrusted to men conscientious and discreet in the discharge of their solemn duty! Long may it remain a sort of tribunate in our free polity—a bulwark against the encroachments of bishops—if such should ever arise as curses to our Church—who desire to 'lord it over God's heritage.'

None can with more propriety express such wishes than one who has the happiness to owe obedience to a Diocesan who never sought it by checking freedom of opinion, or bending the rights of others to his influence—to a Bishop such as now possesses the free filial love of every

PRESBYTER OF THE DIOCESE OF NEW-YORK.

THE CHURCHMAN.
SATURDAY, OCTOBER 13, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Diocesan Convention.—The adjourned meeting on Friday was commenced with Morning Prayers, by the Rev. Richard D. Hall, of Hempstead, L. I. The session continued until 3 P. M., when the Convention adjourned until 9 A. M. on Saturday. At that time, Morning Prayers were read by the Rev. William Shelton, of Buffalo, and the Convention, meeting immediately after prayers, remained in session until 3, P. M., when the final adjournment took place, after prayer by the Bishop, and singing the 202d hymn. 68 clerical members were present, and 102 lay delegates, representing 53 parishes. 24 visiting clergymen, of this and other Dioceses, attended the sittings. *Five* newly organized churches were received into union with the Convention, viz: Christ Church, Norwich, Chenango co.; Calvary Church, Cairo, Greene co.; St. Peter's Church, Dansville, Livingston co.; Trinity Church, Centrefield, West Canandaigua, Ontario co.; and St. John's Church, Kingston, Ulster co.

By the report of the Trustees of the Episcopal Fund, it appears that the increase during the past year has been $3413 93, ($403 79, only from the collections,) making the present amount $53,108 13. The Committee appointed to confer with the Vestry of Trinity Church to solicit an extension of the terms of their offer of $30,000 to this fund, reported that such extension had not been obtained.

The Committee for Propagating the Gospel reported an enlargement of the number of Missionaries, from *forty-nine* to *fifty-eight*, and of Missionary stations, from *fifty-eight* to *seventy*. They warmly recommended the Education and Missionary Society of the Diocese to the notice of the Convention and patronage of the Church, as "identifying itself with the feelings and interests of the Diocese, and therefore wanting only to be recognised by the Convention, to rouse and concentrate the energies of Churchmen in its support." A similar recommendation in the Bishop's Address had led to the appointment of a special committee, from the report of which the following resolutions and canon were adopted by the Convention.

"Resolved, That this Convention cordially approves of the objects of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, lately established in this Diocese, and also of its constitution and by-laws, and earnestly recommend the same to the patronage of the members of the Church in this Diocese.

"Resolved, That the Reverend Clergy in this Diocese be requested to exert themselves in their respective parishes, in calling forth the liberality of their parishioners in aid of the valuable and important objects of the said society.

CANON

Providing for Theological Education and for the Support of Missionaries.

The Convention having approved the objects of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, lately established in this Diocese; and

having also approved its constitution and organization; the collection and distribution of all the funds which may be raised for the purpose of educating young men for holy orders, or for the support of missionaries, are confided to the said society.

Canon I. of those passed in 1796, canon I. of those passed in 1821, and the canon of 1829 providing for Theological Education, are hereby repealed."

A still higher mark of confidence in this excellent and daily more important and popular society, resulted from the recommendation of another special committee, to whom a portion of the Bishop's Address, relating to the mission at Green Bay, had been referred. Their report with the appended resolutions, adopted by the Convention, are too long for insertion in this number, and too important for abridgment. They will be given entire in our next.

The Bishop had recommended measures for the supply of vacancies in the Standing Committee and delegation to General Convention. A special committee was appointed on the subject, and reported the following canons, which were passed.

Canon relative to vacancies in the Standing Committee.

In cases of vacancy in the Standing Committee, whether by death, resignation or removal from the state, the Bishop of the Diocese, and the remaining members of the Committee, shall have power by a majority of voices to fill up such vacancies, by the appointment of new members, who shall hold their offices until the next ensuing meeting of the Convention.

In case of a vacancy in the Episcopate, the Standing Committe may alone exercise the powers hereby delegated.

Canon relating to Delegates to the General Convention.

This Convention shall annually elect four clergymen and four laymen to act as delegates to the General Convention, and shall also nominate a like number of supplementary delegates of each order to serve as delegates contingently.

It shall be the duty of the delegates elect to signify to the Bishop on some day within three weeks of the meeting of the General Convention and at least one week before such meeting, their acceptance of the appointment, and their intention to perform its duties, in default of which the Bishop shall designate so many from the list of supplementary delegates as shall be necessary, as far as practicable, to insure a full representation of this Diocese, and the persons so designated shall have all the power and authority of delegates duly elected by this Convention.

In case of a vacancy in the Episcopate, the power hereby conferred on the Bishop shall be exercised by the Standing Committee.

A Committee appointed to inquire whether any and how many additional Trustees of the General Theological Seminary belonged to this Diocese agreeably to the provisions of the constitution of that institution, reported that the Diocese is now entitled to six more Trustees than at the last nomination, and three vacancies having occurred, nine new Trustees were to be nominated for approval by the approaching General Convention. The following gentlemen were accordingly nominated: Rev. Lewis P. Bayard, Rev. John Brown, Rev. Dr. Hawks, Rev. Dr. Mason, Rev. P. Alexis Proal, Peter A. Jay, Esq., Gideon Lee, Esq., H. G. Wisner, Esq., and William H. Harison, Esq.

The following resolutions were passed, relative to the subject of parochial collections in behalf of the Seminary, which had been recommended to the attention of the Convention by the Bishop.

"*Resolved*, That this Convention regard with deep interest the claims of the General Theological Seminary, in the existing exigence of its affairs, alluded to in the address of the Bishop, and presented in its particulars to the members of this body individually by the circular of the Bishop there recognised; and that it is expedient that the subject be brought actually before every congregation in the Diocese.

"*Resolved*, That for this purpose six clergymen shall, as long as the deficiency in the funds of the Seminary may exist, be annually appointed by the Bishop, with specific districts, to act as agents for the purpose of collecting funds to meet the said deficiency; and that such agents report annually to the Treasurer of the Seminary, on or before the 1st of May in each year, and remit to him the sums collected, without other deduction for their services than the necessary travelling expenses."

The Delegates to General Convention chosen are as follows:—Rev. Dr. Wainwright, Rev. Dr. Rudd, Rev. Dr. Lyell, Rev. Dr. Anthon; Stephen Warren, Peter A. Jay, William A. Duer and Thomas L. Ogden, Esqs. The following were chosen as supplementary delegates, agreeably to the new canon:—Rev. Dr. Hawks, Rev. Dr. Reed, Rev. Dr. Milnor, Rev. Dr. M'Vickar; Floyd Smith, William Johnson, John Stearns and John T. Irving.

The Rev. Drs. Wainwright, Berrian, Creighton and Lyell, of the clergy; and Henry Rogers, Thomas L. Ogden, Peter A. Jay and Floyd Smith, of the laity, were elected as a standing committee.

A committee was appointed to examine the Canons of the Diocese, rectify any existing discrepancies, reduce them to order, and report to the next Convention.

Parochial Reports were received from 62 parishes, as follows:—baptisms, (adults 261, infants 1214, not specified 252,) 1727; communicants, (added in 35 parishes 756,) 6386; marriages, 515; burials, (1042 of which in *two* parishes,) 1764; Sunday scholars, (3 parishes reporting schools without specifying numbers,) in 35 parishes, 4944; collections for the Episcopal Fund, (in 25 parishes,) $408 83; for the Missionary Fund, (in 25 parishes,) $1066 37; contributed to the same fund by associations in 11 parishes, $1418 87; for the Diocesan Fund, $518 70. The number of parishes reporting is the same as last year. The *adult* baptisms have been more; *total* baptisms less; *additions* to communion fewer; *whole number* of communicants greater. Contributions to all the funds increased; those to the Missionary Fund being more by *two-thirds* in the parochial collections, than last year; beside the remittances from associations, which have been more than *doubled*.

DIOCESAN MISSIONS.—*Fifty-nine* clergymen now receive support in whole or in part from the funds of our Diocesan Missionary Society. Their number has experienced an increase of 11, since April last. Eleven hundred and twenty-five dollars is now due upon their respective salaries, and the Treasurer has nearly this amount in his hands. *Fifteen hundred dollars* will be requisite to meet the drafts on the 1st January next, to be derived from collections, the returns of auxiliaries, and donations. We are not informed as to the number of beneficiaries patronized by the Education branch of the Diocesan Society. The total amount of receipts for application to its combined objects, theological education and domestic missions, exceeds that received into its treasury in the last year by $350; while the receipts to the disposable fund for domestic missionary purposes, are less than those of last year by $300. The new organization of the institution is regarded as very happy, and fitted to promote with great efficiency the objects at which it aims. Measures were adopted at the last meeting, on Monday evening last, for concluding an arrangement, if practicable, with the Domestic and Foreign Missionary Society, as to the establishment at Green Bay.

CHURCH SCHOLARSHIP SOCIETY.—This Society was organized in 1827: it has since contributed to the support of 17 young men, while engaged in collegiate studies, preparatory to the study of theology, and admission to the ministry of our Church. *One* of these has become missionary in the western part of the United States. *Six* are now candidates for holy orders, and *seven* students in Washington College. In the year past, 8 young gentlemen have received assistance from the Society, and 5 have been received as beneficiaries. At the last annual meeting of the Society, a pledge of assistance to every young man of proper character who should apply as a beneficiary, was made by the institution. It has been redeemed, *every applicant having been received and aided*; and it is, as we understand, continued. It is then far from being true that pecuniary means alone are wanted in the work of training a competent ministry. The men do not offer themselves—such at least is the experience of the Church Scholarship Society.

DENOMINATIONAL SOCIETIES. "APPROPRIATE AND DISCRIMINATING" RELIGIOUS TEACHING.—At the first breaking out of the existing difficulties among the Society of Friends, in this country, the defection of the mass of its younger members from the principles of their fathers, was attributed by the latter, in a public circular, to the "want of a guarded religious education;"—the neglect to acquaint their children in early life, with the distinguishing principles of their society. Acting upon similar convictions the originators of our General Sunday School Union, aimed by its instrumentality to secure the unity of the Church, and guard it effectually against those divisions which have their source, too generally, in that ignorance, or partial information which exposes the unwary to the arts of the bold, designing, and self-confident. We need not repeat that the same considerations have since led to the adoption of the same measures, by our fellow Christians of several other denominations. Six years have scarcely passed, and we find a Presbyterian Synod, by its committee, in a public document, clearly sanctioning the views, which, when carried out unreservedly, and practically exemplified by us, were, without scruple, held up as those of the illiberal and bigoted sectarist; and at war with the dictates of an expansive Christian charity. We have regarded an "appropriate and discriminating" system of religious teaching as, if universally adopted, the truest mean of securing ultimate agreement among the variant followers of our common Saviour; because fitted to inform all of the precise and real nature and extent of our several differences, and utterly excluding all dissimulation, and the possibility of false pretence. To us, therefore, every step toward this result is gratifying, and though with some surprise, it is therefore not without pleasure that we have read this moment in the Sunday School Journal, "Extracts from an Address of the Sabbath School Committee of the (Presbyterian) Synod of New-Jersey, to the Pastors and Churches belonging to the Synod," of which the following is a portion. The whole 'Address' is of much interest, and evinces what we deem just views of the importance of Sunday Schools, and of the obligation resting upon the clergy to direct and regulate all their proceedings, regarding them only as instruments for their aid.

The italics are ours.

"In regard to the *second inquiry*, viz.—whether the plan of instruction in the Sabbath Schools connected with the Presbyterian Church in the bounds of our synods, *may not be made in some respects more appropriate and discriminating* than it has heretofore generally been; the committee consider it as deserving special and most serious consideration.

[*The committee under this head express at length the importance of each church having an oversight of its own schools.*]

There is reason to believe that some misapprehension in regard to this point has extensively prevailed, especially among the conductors of those schools which are connected with the American Sunday School Union. It seems to be supposed that the use of the publications adopted and circulated by that noble institution, *is inconsistent with the instruction of the scholars in the peculiar principles of any particular denomination*. This is an entire mistake. Not only has no such inconsistency ever been suggested by the enlightened and public spirited managers of the American Sunday School Union; but a desire and expectation directly the reverse, have been published and reiterated by them in the most explicit manner. Their object as they declare, is to establish and extend Sabbath Schools through every part of the land, and among all denominations of Christians. For this purpose they have a system, and a set of publications which are equally adapted to all Protestant Churches. These they offer to all who are disposed to receive them, with the expectation and wish, that every church which becomes connected with them by adopting their system, and receiving their publications, will add to the mode of instruction, and to the books adopted from them, such catechisms, and other formularies, and means of instruction, as may be judged proper for enforcing the doctrines and order of each particular denomination. We repeat—the managers of the American Sunday School Union not only do not *object* to this, but they *wish* it to take place; and, accordingly, beside their own publications, strictly speaking—that is, the books which have been published under their own sanction—they are ready to furnish all applicants, from each denomination respectively, at a cheap rate, with the Catechisms which are approved and in use in each of the various churches. In this way they furnish all that a general association, which bears no sectarian character, can do; and at the same time, interfere with the claims and preferences of none. Thus Christian harmony is made perfectly consistent with Christian difference of opinion, and with the Christian fidelity of each pastor and each church, to their respective conscientious convictions.

It remains for each denomination to determine how far 'instruction in its peculiar principles' is practicable, unless such peculiarity be allowed to *pervade all* the books in which instruction is conveyed.

ENCOURAGEMENT.—A liberal patron of the Press in North Carolina, writes—"It is with extreme pleasure that I observe the publication of Lectures on St. Luke from the pen of that great and good man, Bishop Sumner. He cannot do greater good than by publishing, *you* cannot than by disseminating, matter so enticing and instructing as the exposition of St. Matthew and Mark. May both continue long to bless mankind by similar exertions."

KEY WEST.—At the instance of a resident at this post, now in New-York, we call the attention of those concerned among our readers to the 'appeal' published in No. 10, of our first volume. Key West still remains destitute of a clergyman, although liberal offers as respects support are made by its inhabitants, who are still desirous of obtaining a minister of our Church.

RELIGIOUS SERVICES ON WEDNESDAY NEXT.—In St. Paul's Chapel there will be divine service and a sermon in the morning, at the usual hour;—and *in the evening*, divine service and the triennial sermon in behalf of the General Protestant Episcopal Sunday School Union. A collection will be made in the evening for the benefit of the Stereotype Fund of the Sunday School Union.

REV. DR. M'ILVAINE'S LECTURES ON THE EVIDENCES OF CHRISTIANITY.—We are obliged to postpone a notice of this valuable publication until our next number.

A notice of the 'Records of a Good Man's Life,' is crowded from our present number.

For the same reason the communications of "P. A. C.," "M.," and "Order," and the 'Report of Christ Church Education Society,' are unavoidably excluded.

GENERAL THEOLOGICAL SEMINARY.—By an advertisement in our columns, it will be seen that an adjourned meeting of the Trustees of this important institution of our Church, will be held in Trinity Church, on Tuesday next, at 10 o'clock. We understand that several subjects of great interest to the Seminary will be brought forward, and hope that the assembling of the members of the General Convention will produce an unusually full attendance of the Board of Trustees.

DOANE'S 'SUNDAY SCHOOL TEACHER.'—The merits of the Sunday School Sermon with this title, delivered by the Rev. Mr. Doane before the Managers of the General Protestant Episcopal Sunday School Union, have been appreciated on the other side of the Atlantic. From the Family Visiter it was copied into the 'London Sunday School Teacher's Magazine' for August last, with high encomium, and in the number of the same work for September we find the following notice and advertisement.

'The noble office of the Sunday School Teacher. By the Rev. George Washington Doane, A. M., Rector of Trinity Church, Boston, United States. 32mo. R. Davis, Sunday School Union Depository, 5 Paternoster Row, London. 1832.

"Our readers will easily recognise this little work as being a reprint of the admirable leading article in our last Magazine. It is very neatly printed in 32mo.; and we hope in its present commodious shape it will realize an extensive circulation. It presents a most correct and justifiable view of the dignity as well as responsibility of the Sunday School Teacher's Office.—This neat little edition is sold at *two pence*."

Truly gratifying must it be to every Churchman that we are privileged to make such returns where so much is due, and that they are so valued.

BANNER OF THE CHURCH.—A very interesting, cheap paper, in the interests of the Episcopal Church of America, is publishing weekly at Boston. It is called the "Banner of the Church." The editor has just received a file of them from an invaluable clergyman there, the Rev. G. [W.] Doane, and hopes to give an account of them, and of Archdeacon Strachan's admirable view of Bishop Hobart's character, in an early number.—*British Magazine for September.*

CITY MISSION.—Although the weather was very unfavorable, the services of Sunday evening last, at the Church of the Holy Evangelists, were well attended; the report read excited so great a degree of interest as to produce a request that it be again read to-morrow evening, for the information of such as may then choose to attend, and who may be desirous of contributing their mite toward the objects of the Society. This request will be complied with, as appears from a notice in our last column. The portions of our diocesan's address, referring to the City Mission, are given in our paper to-day.

TO THE CLERGY.—Bishop Onderdonk has requested us to ask such of the clergy of the Protestant Episcopal Church, as may be in this city on Wednesday next, to meet at his house, No. 10 College Place, on that day, at 10 o'clock, A. M., for the purpose of proceeding thence in a body, to St. Paul's Chapel, for attending the services at the opening of the Convention.

UNITED THANKSGIVING.

We cheerfully concur in the following

RECOMMENDATION BY THE BISHOP.

The pestilence with which our city has been visited having, in the course of GOD's good providence, ceased to be alarmingly prevalent, I suggest to the Clergy and Churches our uniting, on Sunday next, in offering the appropriate thanksgiving for "Deliverance from great Sickness and Mortality."

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, Oct. 12, 1832.

OBITUARY.

DIED, at Westchester, on the 24th September last, Mr. GEORGE LORILLARD, in the 67th year of his age. From a Sermon preached in the parish church at which Mr. Lorillard had for many years been a constant attendant, on the Sunday after the intelligence of his decease had reached its Rector, and before his having heard of the bequests now made public, we have been permitted to make the following extract.

Brethren,—The preceding remarks have been called forth and occasioned by the death of one of our most valued and estimable members. He has been lately withdrawn from his probation on earth, to take his station, as we hope and devoutly believe, with the "ransomed of the LORD" above. However, we do not stand here merely as his eulogist, or to draw invidious comparisons between him and others. He is now beyond the reach of human applause; nor have we been solicited by his surviving relatives to touch upon his character from the pulpit; or to bring it to your notice, or to your sensibilities at all.

But if holy men of old have been profitably brought before you in the sacred pages of Scripture; and if these venerated subjects of antiquity have served to impress you forcibly with the power and beauty of religion upon the soul, why should we not remind you of the blameless walk, the native simplicity, and the affectionate conversation of one, who within your own observation and experience, has been an active officer, a devout Communicant, and a liberal benefactor of this Church in particular. Why should we not exhibit his virtues before you, and call upon you to imitate his humility, his kindness, his sympathy, his compassion, his charity, and his anxious desire to do good in his generation. A regular attendant upon divine and public worship, he was sincerely attached to the order and beauty of the service, and imbibed and acted upon its benevolent spirit. He likewise partook of the elements of the supper, from which, alas! so many of mature years habitually turn aside; and thus sealed his faith and his hopes in the blood of his Redeemer.

Yes, my Brethren,—at that holy altar he supplicated the mercy, and received the tender pledges of the favor and the love of his risen Saviour; and in so doing, he retired from the sanctuary not only a better Christian, but far better qualified to discharge aright his temporal duties. Many a kind and benevolent act has he been prompted by his religious feelings to perform, which will never be known, until the day of judgment; for he never lauded his own good deeds throughout the land; nor was he inclined to suffer his left hand to know what his right hand had accomplished.

It is true that GOD blessed him with ample means "to distribute and to do good;" but then his industry, his habits of business, his dislike of vain display, of useless expense, of foolish ostentation, enabled him, under Providence, to outstrip those who originally commenced the world with much greater funds, and under far more auspicious prospects. His delicacy of health, even from his earliest years, induced no doubt that gravity of thought, and sobriety of manner, which served to strengthen and confirm his religious principles and his devotional feelings.

Plain, though neat in his dress, as becometh the Christian; affable in his conversation, mild in his manners, and truly attached to his home and his friends, he cultivated a benevolent and a peaceful temper; and he labored to promote it in the hearts of others. In fact, his deportment was directly the reverse of the proud, the haughty, the turbulent, the austere. He never arrogantly assumed a superiority even over his dependents; nor did he manifest in a single instance, a dictatorial temper toward them. His virtues were of a mild, retiring, unobtrusive character; and as to his piety, it induced him to love his GOD and his fellow men, and religiously to feel, that he who requires "mercy from above," must himself gladly manifest and extend it to others.

Such a man is not merely a loss to his own family and to his own particular friends: he is in a great measure public property, and his loss is a loss to the community. We all must feel a deep interest in so mournful a bereavement.

* * * * * * * *

DIED, near Springfield, at the country residence of Mrs. Hobart, on Sunday, October 7th, JANE CHANDLER, eldest daughter of the late Bishop HOBART.

In the notices of the dead, there is in general such a fond recollection of their excellences, and such a forgetfulness of their faults, that truth is very often regarded as the language of exaggeration. The writer of the present notice, however, was so intimately acquainted with the object of it, from her earliest childhood till her dying breath, that he will speak of her as she appeared to him, and in doing so he is persuaded, that he will represent her justly to those who knew her best. She was endowed by nature with such sweetness of temper, such an affectionate disposition, such modesty, gentleness, and benignity, as not only to endear her to her parents and friends, but to win the regards of all around her. Under the happiest domestic discipline, where maternal kindness, patience, and love, were united with the strong influence of paternal example and paternal instructions, her native excellences were confirmed and improved. On these were ingrafted the higher graces of the Gospel. Like her divine Master, she was *meek and lowly*. Her piety was sincere, but nothing could be more unpretending. Her devotion was concealed as much as possible within the depths of her own heart; and all her conduct was adorned with humility. It may be said of her, what can be said of few, that while she secured she sought not the approbation of others, but had only a single eye to her duty to GOD.

In her charity she came nearer to that crowning grace of the Gospel, than almost any person whom the writer of this sketch ever knew. It is true that she had seen the world only in its most pleasant aspects. She had witnessed scarcely any thing but kindness, attention, and respect for her father, and all who were immediately connected with him during his life, and still higher degrees of them after his death. There was much therefore to foster her kindly feelings toward others. But her natural goodwill toward men was so heightened by grace, that even under different circumstances there is reason to believe, it would never have failed. As they were, however, she carried out charity in all her feelings and conduct, so far as she was called upon to practise it, "*seeking not her own, not easily provoked, thinking no evil, rejoicing not in iniquity, but rejoicing in the truth, bearing all things, believing all things, hoping all things.*" And in the presence of the GOD *of love*, where *charity never faileth*, and among *the spirits of just men made perfect*, we may now trust, that she is giving unbounded indulgence to those feelings which are always more or less checked in this state of imperfection and sin.

But in purity and innocence she appeared to approach, as near as is possible for the frailty of our nature, to Him who was *holy, harmless, and undefiled*. In the freest moments of social enjoyment nothing was ever observed, but what was calculated to heighten affection by admiration and esteem. And yet none of these things were the ground of her confidence, but all her hope was placed for pardon and favor in the merits of our Lord and Saviour JESUS CHRIST. Thus having trodden in the steps of his most holy life, we doubt not that she is made a partaker of the blessings which are promised to *the meek, the merciful, and the pure in heart*. Having *washed her robes and made them white in the blood of the Lamb*, we doubt not, that she is *presented faultless before the throne of* GOD *with exceeding joy*.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—*Conn.* At a special ordination held by the Rt. Rev. Bishop Brownell in Christ Church, Hartford, on the 28th Sept. the Rev. Joseph Scott, and the Rev. William P. Curtis* were admitted to the holy order of Priests. Morning prayer was read by the Rev. G. S. Coit, and an appropriate sermon was delivered on the occasion by the Rev. Hugh Smith.—*Episcopal Watchman.*

* Noticed in our last.

Mass. On Tuesday last, in St. Peter's Church, Salem, by the Rt. Rev. Bishop Griswold, Mr. Darius Barker, who for seven years has been a highly respected minister in the Methodist connexion, was admitted to the holy order of Deacons. Morning prayer was read by the Rev. John Bristed, Rector of St. Michael's Church, Bristol, Rhode Island, an appropriate sermon was preached by the Rev. Benjamin B. Smith, D. D., Rector of Christ Church, Lexington, and Bishop elect of Kentucky, and the candidate was presented by the Rev. William T. Potter, Rector of Christ Church, Quincy.—*Banner of the Church.*

CONSECRATION.—*Conn.* On the 17th September, the church in Branford was consecrated by the Rt. Rev. Bishop Brownell, by the name of Trinity Church. Morning service was performed by the Rev. G. S. Coit, and the Rev. J. Nicholls of Richmond, Virginia, and an appropriate sermon was delivered by the Bishop.—*Ep. Watch.*

CONFIRMATIONS.—*Conn.* The Right Rev. Bishop Brownell has administered the holy rite of Confirmation in the following parishes, since those last noticed in the Watchman: viz. In Branford to 9 candidates, Guilford, 8, and North Guilford, 12.—*Ib.*

New Church Edifice.—The corner stone of St. Paul's Church, Steubenville, Ohio, was laid on the 9th July last, and an address delivered by the Rev. Mr. Wheat.

SUMMARY.

Necrology of 1832.—The following distinguished Europeans have died in the first six months of the present year: In England—Crabbe, the poet; Dr. Bell, founder of the Madras system; Muzio Clementi, the celebrated pianist and composer; John Taylor, the journalist; Mrs. Musters, the Lady Chaworth of Lord Byron; Bentham, the jurisconsult; Sir J. Macintosh, the historian, &c. In Sweden—F. Orme, a distinguished writer, by suicide. In Germany—Bishop Saibier, a learned theologian; Frederic de Gentz, Aulic Counsellor; Goethe, the poet. In Switzerland—Bonstetten, the philosopher, and Naaff, the founder of the deaf and dumb school of the Canton de Vaud. In Italy—Count de Saurau, Austrian Minister at Tuscany; Cardinal Pacca; Prince Camille Borghese, brother-in-law of Napoleon; and the Abbe Angelo Cesars, astronomer at Milan. In France—M. Cassimir Perrier, prime minister; General Lamarque, the republican liberal; Marquis de Chauvelin, defender of the same cause; M. de Martignac, minister of Charles X.; the duke de Montesquieu, minister of Louis XVIII.; Gen. Belliard, French Plenipotentiary at Brussels; Cuvier, the naturalist; Champollion, the Egyptian antiquary; Remusat, the oriental scholar; beside many others of less note.

Capital Punishments in England.—A bill was under discussion in the House of Lords, at the date of our last English advices, abolishing the punishment of death in cases of forgery. The bill is supported by the Lord Chancellor, and opposed by Lord Eldon, and Lord Chief Justice Tenterdon. The last-mentioned noblemen have had the greatest experience of any men in England, as to the effects of the criminal law, as it now stands, and they are decidedly opposed to the substitution of transportation for death, in cases of forgery. Lord Eldon suggests a secondary grade of punishment for forgeries of not the most aggravated character; but he instanced the celebrated case of Fauntleroy, among others, as one for which the punishment of death was justly due. His Lordship dissented from the modern doctrine that the *certainty* of a milder punishment, is a surer means of prevention of crime, than the severity of the punishment itself.—*N. Y. Spectator.*

Bible Society.—The Managers of the American Bible Society, have resolved to devote this year, $5,000 to print the Bible in the Mahratta language by the mission in Bombay; $5,000 to print the Bible in the Burmese language by the Baptist Mission there; $5,000 more to print the New Testament in the language of the Sandwich Islands. They have also resolved to print, as soon as circumstances shall permit, an edition of 30,000 copies of the New Testament in Modern Greek, for distribution in Greece and the adjacent countries; and also 1,000 copies of the Epistles of John in the Mohawk language.

PUBLIC MEETINGS.

GENERAL CONVENTION.

THE triennial meeting of the General Convention of the Protestant Episcopal Church in the United States, will take place at St. Paul's Chapel in this city, on Wednesday, the 17th inst.

CITY MISSION.

Owing to the inclemency of the weather on Sunday evening last, the Quarterly Sermon, and the Report of the City Missionary, will be repeated at the Mission Church, on Sunday evening next. Divine Service to commence at 7 o'clock.

October 11.

MISSIONARY SERMON.

ON Sunday morning next, a sermon will be preached, and a collection made, in the CHURCH OF THE ASCENSION, for the benefit of the Protestant Episcopal Missions of the Diocese of New-York.—Service will commence at the usual hour.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this SOCIETY will be held in St. Paul's Chapel on Wednesday, the 17th day of October next, at 5 o'clock P. M.

By order,
August 30. J. V. VAN INGEN, *Secretary.*

GENERAL THEOLOGICAL SEMINARY.

AN adjourned meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in Trinity *Church, on Tuesday next, at 10 o'clock, A. M.*

By order,
JONA. M. WAINWRIGHT, *Secretary.*

☞ THE ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, will meet on Thursday, October 18, (the second day of the session of the General Convention,) to receive the Report of the Committee, appointed at the meeting held in June last to prepare and digest a plan for the proposed association.

SAMUEL R. JOHNSON,
GEORGE A. SHELTON,
JOHN M. GUION,
BENJAMIN I. HAIGHT,
ALBERT SMEDES,
} *Com.*

N. B. EPISCOPAL PAPERS are requested to give the above an insertion.

CITY MISSION:—BOARD OF MANAGERS.

Quarterly Meeting.

THE regular stated meeting of the Board of Managers will take place on Thursday evening, October 18, at half past 7 o'clock, at the basement committee room of the Mission Church of the Holy Evangelists, Vandewater-street.

By order.
OGDEN HOFFMAN, *Secretary of the Board of Managers.*

Oct. 4, 1832.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund has the gratification to acknowledge the receipt of the following donations, viz:—

Twenty-seven dollars and forty-two cents from the ladies of the Sewing Society of St. John's Church, Stamford, Connecticut, which sum, added to *twenty-two dollars and fifty-eight cents* received from the ladies individually of the said church, on the 18th of October 1831, is to constitute their Rector, the Rev. Ambrose S. Todd, a Patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Five dollars from Stephen Horton, Esq., of Skaneateles, Onondaga county, N. Y.

Twenty dollars from the Rev. Dr. Lyell, in redemption of his annual pledge.

☞ Gentlemen who have made pledges, and can with convenience redeem them, are respectfully informed that at no time could such payments be more useful or acceptable than the present.

Also a large box of clothing, materials for clothing, shoes, &c. value not ascertained, but supposed to be considerable, from the ladies of St. George's Church, New-York, whose active benevolence is worthy of all praise.

Donations and subscriptions addressed to the Treasurer, and left at the bookstore of Swords, Stanford & Co. No. 152 Broadway, New-York, will be thankfully received and faithfully applied.

JAMES SWORDS, *Treasurer Green Bay Mission Fund.*

October 11, 1832.

CITY MISSION.

THE City Missionary of the Protestant Episcopal Church, gratefully acknowledges the receipt of $112 36, being a Communion Collection taken in Ascension Church on Sunday morning, October 7th.

Also from a friend to the poor $10; and from another friend, $5.

B. C. CUTLER, 76 Walker-street.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 11th, from the following persons, viz:—

B. B. Blume—Rev. John McCarty—Rev. G. S. Porter—Rev. W. M. Weber—Rev. B. Hutchins—Samuel D. Porter, *with remit.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 11th, to the following persons, viz:—

Rev. D. Brown, Lockport, one parcel, via No. 9 Cortland-street—S. Babcock & Co, Charleston, one parcel, via Harpers, N. Y.—Rev. Orange Clark, Delhi, one box, care of Pennfield, Day & Co, Catskill, per sloop Shakspeare—S. Babcock, New-haven, one parcel per steam boat ——— Rev. G. S. Porter, Fredonia, one parcel, care of A. H. Walker, N. Y.

From the Vermont Chronicle.

MORTALITY.

O why should the spirit of mortal be proud?
Like a fast flitting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave—
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scatter'd around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The child that a mother attended and loved,
The mother, that infant's affection that proved,
The husband, that mother and infant that blest,—
Each—all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of all those that loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climb'd with his goats to the steep,
The beggar that wander'd in search of his bread,
Have faded away like the grass that we tread.

The saint that enjoy'd the communion of heaven,
The sinner that dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower and the weed
That wither away to let others succeed;
So the multitude comes—even those we behold,
To repeat every tale that hath often been told.

For we are the same things our fathers have been,
We see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,
The death we are shrinking from, they too would shrink,
To the life we are clinging to, they too would cling—
But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold;
They scorn'd—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers may come;
They joy'd—but the voice of their gladness is dumb.

They died—ay, they died! and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'T is the twink of an eye, 't is the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O why should the spirit of mortal be proud!

Knox's Songs of Israel.

THE TIMES.

INTELLECTUAL CHARACTER OF THE AGE.

The singular intellectual character of the age in which we live must tend to fill every well-wisher to the cause of religion and to mankind with feelings of anxiety, if not of alarm. This observation is not made from any disposition to augur altogether unfavorably of those habits of mental enterprise which mark the present day. Convinced, as we are, that the rapid movement which is now taking place in the course of events is part of that progressive system which the wisdom of Providence has destined to lead to the ultimate benefit of his creatures, we cannot doubt but that there exists, somewhere or other, in the busy scene around us, a sanative principle, which will deaden the energy of much of that moral poison which at present seems so copiously to infect the stream of science. It is the almost exclusively earthly tendency of the intellectual pursuits of the existing generation, and not the pursuits themselves, which we fear and deprecate. The evils resulting from the abuse of knowledge are not, indeed, peculiar to our own age. So long as the heart of man continues to be what it is, intelligence, like every other power, will as often be converted into a principle of mischief as of benefit. Be the favorite science of the moment what it may, it will, according to the opposite views of individuals, afford implements for the attack, no less than arguments for the defence, of religion. A century ago, when the comparative stagnation of the public mind, by the greater degree of leisure which accompanied it, impressed upon our literature a more abstracted and visionary character than that which attaches to the more practical studies of our present men of letters, metaphysical studies, the legitimate pursuit of which may be numbered among the most effective auxiliaries of sound theology, supplied, as is well known, some of the most powerful aids to the genius of infidelity. A science which, as if by the touch of a magician, could make the whole material universe, as it were, disappear from our view, leaving to us nothing but thin and impalpable abstractions in its place, and which by attempting to explain the origin and growth of our ideas, and even the nature and constitution of the human soul, could contrive to render the fundamental axioms of Theism and morality equivocal in the conceptions of the half-informed, was naturally laid hold of with eagerness, as an excuse for their unbelief, by those persons whose unaspiring object it was to confine the whole scope and energy of our spiritual faculties within the narrow boundaries of this world's business. The delusion was strong whilst it lasted, but, like all other systems of unsubstantial philosophy, was no less transient. The age of unprofitable, and often of mischievous idealism is now gone by, and has left little behind it to attract and interest the present generation, except the recollection of undecided controversies, and a few plausible ill-confirmed conjectures. The tendency of the literature of our own times is, unfortunately, in some important respects, of a directly contrary description. If the mysteries of the immaterial world were formerly ransacked with a petulant and profane curiosity, the fault now lies in the opposite extreme. With a strong dislike to every thing approaching to the reveries of abstraction, and, in fact, to every thing which does not contribute its share to the business of the passing moment, the public sentiment has adopted a contemptuous tone with respect to the merely contemplative sciences, which inclines us occasionally to look back almost with regret to the visionary studies of our forefathers. If metaphysical pursuits did nothing more than give us more accurate notions of the real conditions of actual existence, and show us how unlike our sensible and bodily perceptions are to the mysterious and inaccessible objects which they represent, they would, when duly cultivated, form no unimportant preparative for the discussion of the abstruse questions of theology. But it is rarely that we are content thus to travel the middle and the safest path. There is an exclusiveness in the tastes of the human faculties which seldom contents itself with the mere preference of one course of study to another. The occupation of the moment must be as every thing to us, and every other mode of mental exercise as nothing. What Cicero so justly remarked of the dangerous tendency of the Epicurean doctrines, namely, that by discussing too exclusively the properties of material objects, they almost, of necessity, overlooked those spiritual entities, the existence of which they professed to acknowledge, may afford a salutary hint to those persons who can anticipate no danger to the cause of religion from that eager attention to secular concerns which marks the times in which we live. "Cum in rerum naturâ duo quærenda sint, unum, quæ materia sit ex quâ quæque res efficiatur; alterum, quæ vis sit quæ quidque efficiat, de materiâ disseruerunt, *vim et causam efficiendi reliquerunt*."* It is not, we trust, speaking uncharitably, to assert that at the present moment those sciences, which have for their immediate object the investigation of material objects, have got more than their due ascendency in general estimation; and whilst that state of things continues, infidelity of a certain kind must be the necessary consequence. Infidelity, we say, of a certain kind; for that to which we allude is rather the negative unbelief resulting from indolence, inattention, preoccupation, worldly views, and a general distaste for the abstractions of speculative research, than that of an elaborate and well-digested system. The world is at present as little disposed to lend an attentive ear to the metaphysical Atheist as to the metaphysical Christian polemic. The infidelity, therefore, which we have reason to dread, is more that of pampered and selfish internal sentiment than that of open profession. The name of Christian may not be disavowed as a generic appellation, but the pure and high-minded feeling to which that designation in strictness belongs would probably be found to exist in far too weak a degree in the breasts of a large portion of the active members of society at present, to supply them with that energetic spirit of resistance which is necessary to enable them to compete successfully with the worldly tendencies too natural to us all.

Few states of mind are, perhaps, less accessible to conviction, in theological matters, than that which is characterized by the languor and indifference now described. The speculative student, who loves to launch into the thin impalpabilities of the ideal world, in order to make his meditations substantially useful, requires only that the current of his thoughts should be turned into the proper direction, and that he should possess the soundness of principle necessary to enable him to bestow upon each respective proposition its fitting and impartial examination. Meanwhile, his habitual intercourse with spiritual things supplies a proper training to fit him for the apprehension of religious topics. But the mind of the professed utilitarian presents scarcely a single point of approach for the arguments of the theologian. Address to it singly the various constituent doctrines of revelation, and they are instantaneously rejected as resting upon little and equivocal external proof, and unsupported by any collateral probabilities. Call its attention to the theory and consistency of our religion as a whole, and we challenge it to an inquiry for which, as requiring an elaborate experimental survey of all the multifarious circumstances of our nature, it can afford neither sufficient time nor perseverance. Such is the practical state of unbelief of an active era like the present, which is the more difficult to deal with, because, having no professed theory of skepticism, there is no peculiar train of argument more especially adapted to command its notice. And yet we may confidently assert, that if society is destined to escape from the dislocation which threatens it, from the singular state of excitement which, from a combination of causes, pervades, at present, the whole civilized world, it will neither be the labor of the legislator, nor the ingenuity of the secular philosopher, but the corrective spirit of religion, in other words, the kindly, the humble, the self-denying principles of Christianity, which must accomplish the object.—Shuttleworth's *Consistency of Revelation.*

To be continued.

[* In the pursuit of natural science, the study of the laws and properties of things has been preferred, and inquiries about the efficient cause of their creation, have been abandoned.]

DOCTRINAL.

BAPTISM.

If I have not been greatly misled in my view of St. Paul, he sets forth *Christian Baptism* as the rite, in due submission to which, we are taught to expect, through faith in Christ, the forgiveness of sins, and a covenant title to the favor of God; *as the divinely instituted mode* by which the sinner may *publicly declare his faith*, plead guilty before God, and cast himself entirely upon the mercy of his Judge—and the one in which his Judge may publish the *remission of his sins*, through the redemption which is in Christ Jesus; and stipulate to give him, by proper regard to the terms of the covenant, the blessings of eternal life.

Before adducing that passage in the Epistle to the Romans, which appears to exhibit this truth, I would refer you for its manifest inculcation to the words of Him, *who spake as never man spake.* To the disciple who came to him by night, Jesus said, "*Verily, verily, I say unto thee,* Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And again to the twelve, just previous to his ascension,—"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." In this language no one can fail to perceive that both *faith and baptism* are, in some sense, connected with our *justification: faith*, as the instrument by which we receive this blessing, and *baptism*, as the contract on the part of God, by which it is publicly conveyed, and made sure to us. Look at the conversion of St. Paul: for three days had he evidently exercised *faith* in the Lord Jesus, when Ananias was sent to declare him *justified* in baptism, in the words "Arise and be baptized, and *wash away thy sins*, calling on the name of the Lord." Hence, we ought to be prepared to understand the meaning of this same Apostle, in the passage to which allusion was just made:—"Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death?" That is, into a covenant title to the merits of his death, through which, by the power of the Holy Ghost, we are enabled to die unto sin? "Wherefore we are buried with him by baptism unto death." In *baptism*, coming thereto with a lively faith in the atoning blood of Christ, we receive from God the Father a solemn promise of our death unto sin, in freedom from its *penal effects*, and in an increased ability to rise from its *corruptions*, to *newness of life.* Such are the views of St. Paul,* sustained, as I might show, by the writings of most of the Fathers for the first four centuries.† Therefore, my brethren, "we are the children of God by faith in Jesus Christ: for as many of us as have been baptized into Christ, have put on Christ."

The query, I am aware, may here be made, 'Whether no salvation will be granted, except its blessings have been sealed to us in baptism? whether a man possessing *faith* and neglecting *baptism* may not finally be saved? Our answer is, "The mercy of God is everlasting," and *may* be extended beyond the institutions which he has established for its ordinary conveyance; but that we have no warrant for committing our spiritual interest to such an expectation; and that our attempt to do so is the strongest evidence against the genuineness of our faith. A man may be satisfied that he has paid the full price demanded for an estate; still you will hardly see him entering upon the unconcerned possession of it, till it has been secured to him by the proper legal instrument. So with the true child of God, he may be persuaded that Christ has cancelled the debt due for his sins to divine justice, and that he possesses the faith requisite to his justification: still you will not find him resting here, so long as he perceives that this justification is to be ratified by entering into external covenant with his Heavenly Father. The genuine disciple of Jesus finds no *non-essentials* among the requirements of that God who made and redeemed him. Sufficient *for him* to know, that so great, so good a being demands his service. In his view, duty is *binding* because God commands it; is *profitable* because the appointed medium of *his blessing*. The language of such a one is *not*, 'What may I omit and finally arrive at heaven? but that of St. Paul, "Lord, what wilt thou have me to do?"—*Bp. Ives' Convention Sermon.*

* See Ephes. v. 25, 26. Col. iii. 11, 12, 13. Tit. ii. 5, 6, 7 Heb. x. 21, 22, 23. 1 Pet. iii. 21. 1 Cor. vi. 11, with referenc to Wolfius in loca.

† See quotations from the Fathers in the treatise of Dr. Waterland, referred to above.

PRACTICAL.

ADDRESS TO YOUTH.

THE WAY OF THE WICKED SEDUCETH THEM.

To what consequences? 1. The way of the wicked seduces them till it is too late to repent. This is what few sinners dream of: as we have already observed, most of them flatter themselves with a future reformation and repentance, and this very idea has a great tendency to accelerate their progress in sin. If they could be made to see the real tendency of their present conduct to harden their hearts against future repentance, and how it closes the door of hope against them, they would shudder with horror. And yet a moment's serious reflection would show them this is the natural tendency of their conduct; every step we take from heaven requires two to bring us back to our original position. If our hearts are unwilling to yield to God's gracious calls to-day, is it likely they will be more willing when they are more hardened in sin to-morrow?

* * * * *

O beware lest you are deceived by sin, and all your future hopes of repentance are cut short by an untimely death, or a hardened heart.

2. Sin very frequently seduces its votaries to ruin and misery even in this world. Alas! alas! what proof have we of this on every hand around! Behold the many broken hearts, and ruined fortunes, and diseased bodies, and wretched objects that fill our streets, our hospitals, our prisons, and how generally, I may add, our houses! Yet all these are the ruinous consequences of sin: the way of the wicked thus seduced them, till they were filled with the fruit of their own doings.

I once knew a young man who set out in life the hope of his parents, and the admiration of his friends. He was loved and respected by his employers, and the way to advancement, if not to wealth and honor was plain before him. His address and qualifications commanded esteem wherever he went, and all felt a pleasure in being connected with him. But he gradually fell into misery and disgrace. He first contracted a fondness for dress and display. This led him to other extravagances, and eventually into the society of the dissipated. His expenditure soon became too large for his income, and he had recourse first to gambling, and then to embezzlement of his employer's property. At length he was detected—arrested.—Little did —— imagine what was the tendency of his first inclination to gaiety and dissipation; but the way of the wicked seduced him.

Thus the way of the wicked seduces to present ruin and misery in unnumbered instances. But its consequences for the future are more awful still, and far more certain. We must not enter upon this overwhelming subject. Let us, each of us for ourselves, draw aside the veil which separates us from the eternal world, and behold the weeping and wailing and gnashing of teeth attendant on a life of sin and impenitence. Listen to the self-accusations, and bitter reproaches of the deluded victims of sin, and meditate on the certainty of that awful declaration, that "the wicked shall be turned into hell with all the nations that forget God."—*Christian Index.*

THE DREAD OF DEATH,

Proceeds from a want of faith; because the promises of God are not believed, who is faithful and true, and whose word will surely be made good to those who trust in it. If a man of gravity and known integrity should pass his word to you for any thing, you would undoubtedly give him credit, and would never imagine or suspect that he had any design to impose upon you, of whose veracity in his words and dealings you were otherwise well satisfied: and how, then, can you suffer yourself to be in suspense and doubts when God hath passed his word to you? God hath promised you life and immortality upon your leaving this world: and can you then possibly doubt of his performance? This were a confession, that you know not God: this were to offend against Christ (who is the Lord and Master of all true believers) by a criminal incredulity: this were to be void of all faith, whilst yet you pretend to retain a place in the Church, which is the house of faith. Now how very advantageous a removal hence will be to us, Christ himself, who is the captain of our salvation, and our great leader in every thing tending to our benefit, hath plainly showed us; who, when his disciples were discouraged with the news he had communicated to them of his design to leave them, addressed himself to them in the following manner: "If ye loved me, ye would rejoice, because I said, I go unto the Father;" therein strongly hinting to us, that when our nearest and dearest friends depart this life, we should rather rejoice than mourn for their happy exchange. And St. Paul is plainly of the same opinion, where he saith, "To me to live, is Christ; and to die is gain:" He counted it gain to be disengaged from the various allurements of the world, to continue no longer in a state which made him liable to sin, and exposed him to the assaults of his fleshly lusts; he esteemed it a blessed improvement of his circumstances, to be removed out of the way of pressures and afflictions, out of the jaws of the lion, and the several attacks of his ghostly enemy; and to obey the call of his Saviour Christ summoning him to enter upon the joys of everlasting salvation.—*Cyprian's Tracts.*

DEVOTIONAL.

For the Churchman.

Mr. Editor,—I send you for insertion in your next number, if you think proper, the following prayer, customarily offered in the sessions of the famous Council of Constance. Unhappily, in that assembly, as in too many others composed of men come together with all their prejudices and private ends, profession and prayer were at wide variance with practice. Nevertheless, though such a heart were not in them, they have well said all that they have spoken. The hope that their *words* may meet the eye of some who shall bear a part in the approaching council of our Church, and be by them offered with singleness of heart in the *spirit* which they breathe, is my reason for now transcribing them.

Yours, &c., Indagator.

PRAYER FOR AN ECCLESIASTICAL COUNCIL.

O Holy Spirit, behold us gathered together in thy name, but sore afraid for the greatness and heinousness of our sins; descend into our hearts, and so direct us that we may undertake nothing that is not well pleasing in thy sight; be thou our safeguard; suggest our decisions, and do thou bring them to effect. Thou who above all lovest equity, suffer us not to turn aside the right nor in our ignorance to lose sight of truth, nor through favor, partiality, or interest, to be corrupted. Unite us closely by the power of thy grace, to the end that as we are gathered together in thy name, we may be one with thee: and cause us so to temper justice with piety, that all our deliberations may be conformable to thy will, and for our present benefit and eternal salvation. *Amen.*

THE CHRISTIAN HOPE.

Every man that hath this hope in him purifyeth himself, even as He [Christ] is pure. 1 *John* iii. 3. It is the very nature of his hope to prompt him thus to purify himself. The two—the hope and the striving after purity—are indissolubly connected in the inmost constitution of his soul. Our tempers and dispositions *always* partake of the character of our expectations and hopes. The ambitious man's hope of preferment adds new strength to his ambition; and not only so, but his character necessarily receives a coloring from the particular object of his hopes, and that coloring is more or less distinct and vivid, according to the ardor of his temperament and the importance of that object in his estimation. The avaricious man's expectations of wealth are fuel to the flame of his avarice; and the villain whose hopes are fixed on the chieftainship of a gang, will become ten times more a villain. So it is with all our hopes. They tend to make us better or worse, according to the character of their objects; and the degree of this tendency depends on the clearness of our conceptions of those objects, our estimate of their importance, and the strength of our desire to obtain them.

What, then, does the Christian hope for? Heaven. According to the clearness of his conceptions of heaven, therefore, and the ardor and confidence of his hope to enjoy it, he will become *heavenly-minded.* Pure and holy thoughts must become to the well-being of his soul, like the genial air to our mortal life;—without them his Christian hope and his Christian character must die together.

And more. The purity of heart and life, which the Christian's hope naturally tends to produce, is also a *duty* imposed by that hope—a hope given for this very purpose, among others, that it may make us holy. Jesus Christ came into the world to *purify* unto himself a peculiar people; and to that end his promises, as well as instructions and warnings, are directed. The mention, in the Bible, of the hope of heaven, is almost invariably accompanied by some intimation of the purity required by the giver, of those to whom it is given. Gratitude, therefore, to the Being through whose mercy this hope is kindled and cherished in the soul—who has made memory and hope—the past, the present, and the future, all to teem with the riches of his goodness toward us for the very purpose that we *might* be holy and thus happy—gratitude imperiously demands of those who have this hope, that they be pure as their Lord is pure. *If ye* love *me*, keep my commandments.

We see, then, the importance, not only of acquiring correct notions of the great objects of the Christian hope, but of meditating much upon them. Familiarity with impure and sinful thoughts, as every one knows, pollutes and debases the mind: and to harbor and cherish them is to prepare one's self to become the victim of temptation and crime. And so with meditation on the holiness and bliss of heaven. It prepares the soul for the enjoyment of that holiness and bliss. The soul becomes congenial with the object which it habitually contemplates and loves. Will a man do the deeds of hell while his heart is in heaven?

Thus hope may and ought to be made the nurse of all Christian graces—the entire, uninterrupted and eternal possession of those graces being the very object of it. To cherish it becomes a duty, therefore, as imperious as it is delightful. And what God commands the Christian to become, and what the spirit of the new man impels him to strive after, is before him in all the attractive beauty of holiness in the character of his Saviour. He is furnished with the pattern as well as the precept; and that pattern, too, in the person of one to whom, of all beings in the universe, he is bound by infinitely the strongest ties of gratitude and love. By looking at himself in this mirror, every fault of moral character may be detected. What would be the aspect of the world, were all who bear the Christian name, thus to strive, daily and assiduously, to 'put on Christ?'—*Boston Rec.*

VARIETIES.

OPINIONS OF DR. HALES.

The opinions expressed by Dr. Hales were always worthy of attention, and were characterized by thought and ingenuity. We are fortunate enough to possess a few fragments of his conversation in the year 1818, collected by a lady who became acquainted with him in London, and who committed to writing some observations of this remarkable man, which we proceed to transcribe.

"A sense of the omnipresence of the Deity is one of the first ideas I endeavored to impress on the minds of my children, and it is astonishing how soon it may be conveyed."—"The soul never sleeps, but passes from one state of consciousness to another."—"It is my firm opinion that the great discoveries of the loadstone, printing, and others, were revelations to man, and not perceived by accident."—"I love truth most, and then peace. St. Paul's rule is an excellent one—'as much as lieth in you, live peaceably with all men,' allowing that your circumstances might not always render this possible."—"I consider the Jewish nation as living witnesses of the truth of revelation."—"We know not what eternity is; we can find no rest for the sole of our foot there."—"The world is just in the same thoughtless state of security, and thinking as little of those things which are coming on the earth as our forefathers, when the deluge surprised them, and swept them all away. I wish to alarm people about the signs of the times, for I think there will be a great persecution in the *next generation.*"—"The best way of endeavoring to live every day as if it were your last, is to do all the duties that come in your way.—'Let your loins be girded about, and your lamps burning, and your shoes on your feet.'"—"When I went to Killesandra, I rather repined at first at being excluded from society, but I now thank God that he kept me there; for I am sure that I have done more good than I could elsewhere have accomplished, and when I am laid low my words will be better understood."—"In my family I always use the Church prayers; there are none equal to them; they are the finest that were ever composed."—"The great art of composition is arrangement; the difficulty consists in laying the ground-plan of the work."—"The worth and virtue in this nation are the bulwarks of the country: a good man is a true patriot."—"I have about fifty correspondents, but one of the best letters I ever received was from a lady. I wrote to Dr. Kennicott, and was much surprised at not receiving an answer; at the end of six months I had the following letter from Mrs. Kennicott:—'Dear Sir,—Your letter of the 5th instant came too late for Dr. Kennicott. It fell into my hands, his widow and executrix;—that it has not received an earlier answer will not surprise you.' Can any thing be imagined more concise, more expressive, and more affecting?"

He had the strongest conviction of the value of early habits of piety and virtue, and generally the almost impossibility of overcoming long established habits of vice, so awfully declared by the prophet: "Can the Ethiopian," &c. He thought it a duty to try advice in such cases, but he expected very little from it; he used to say it rarely did any good. He was unwilling, however, to make religion in any manner repulsive to the young, to whom he was very indulgent; and considered innocent amusement quite allowable, saying, that "there was a time to rejoice as well as to weep, and that it was the abuse of such things, and not their use, which was to be guarded against."—*British Magazine.*

TOLERATION OF VICE.

There is a gross deception which even persons of reputation practise on themselves. They loudly condemn vice and irregularity as an abstract principle,—nay, they stigmatize them in persons of an opposite party, or in those from whom they themselves have no prospect of personal advantage or amusement, and in whom therefore they have no particular interest to tolerate evil. But the same disorders are viewed without abhorrence when practised by those who in any way minister to *their* pleasures. Refined entertainments, luxurious decorations, select music—whatever furnishes any delight rare and exquisite to the sense, these soften the severity of criticism; these palliate sins; these varnish over the flaws of a broken character, and extort pardon and justification, countenance, intimacy!—The more respectable will not, perhaps, go all the length of vindicating the disreputable vice, but they affect to disbelieve its existence in the individual instance; or, failing in this, they will bury its acknowledged turpitude in the seducing qualities of the agreeable delinquent. Talents of every kind are considered as a commutation for a few vices; and such talents are made a passport to introduce into honorable society, characters whom their profligacy ought to exclude from it.—*H. More.*

RESERVE.

There is the reserve of the man of sensibility, and of the man of thought. The taste of the one leads him to examine the suggestions of his own mind with such an over scrupulosity, that he seldom gives them utterance. The reflection of the other is occupied in weighing the sentiments expressed, and separating the false from the true.

Griffin.

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